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MONTRI[illegible]TUDY URGES NEW DEAL TO BRIDGE EDUCATION GAP

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –
Over 60 per cent of schoc
receiving no Jewish educat
major survey report aim
face of Jewish education in Montreal.

The 200-page preliminary draft, two years in the making, makes extensive recommendations on day and afternoon schools, curriculum, structure and teacher education. The $30,000 study urged:

– That a city-wide committee be formed to act as the "parliament" of Jewish education, under the auspices of the Canadian Jewish Congress and Allied Jewish Community Services.

– That a consolidated high school be established which would include afternoon and evening programming, and that such a school be supported by the community.

– That 15 small afternoon schools be amalgamated into five major groupings since "duplication and waste are among the banes of Jewish communal life in America and Canada."

– That a rigorous selection policy be adopted for Israeli teachers and that recruiting be done for native-born instructors with B.A. degrees in Jewish Studies.

– That teacher training and facilities be improved with fulltime teachers for the afternoon schools.

The report said that 24 per cent of the total Jewish student population of 18,000 attend Jewish day schools in Montreal, one of the highest figures in North America, and increasing yearly.

The study indicated that many Jewish children do not attend Jewish afternoon schools at all and "many enroll for only a few years . . . they begin late and drop out early." The decline in afternoon schooling began over a decade ago and "has now reached such critical proportions that many schools are faced with merger or with very high per capita costs. . . ."

Following publication of the report, interim steps were taken to stem the tide of declining afternoon enrollment with the appointment of Rabbi Marvin Pachino as coordinator of Jewish Education to promote and develop afternoon schooling.

Rabbi Pachino will implement programs to reach students in public and high schools who are not receiving any Jewish education.

The report affirmed that "at about the third grade, pupils generally lost interest in their Jewish education. They study only because they are 'forced' to go to school by parents who say 'do as I say, not as I do'."

The report said a "strong effort should be made to re-educate the Jewish community including parents and community leaders," in order to change their attitudes on Jewish education.

The lack of motivation on the part of disinterested students becomes compounded when a "constant power contest" develops between teacher and student.

The survey team partially attributed the lack of motivation to the curriculum of some Jewish schools, reporting that "its goals are too high for the available time for learning."

"The reasons for low academic achievement and drop-outs, can be traced not only to the curriculum of the school and to parental apathy, but also to diminished learning in the late afternoon, especially in Montreal, with the difficult weather conditions.

The report recommends that curriculum be made more "relevant to the child's life and his environment. In very few schools," the study declared, "were Israel, Soviet Jewry, and Canadian Jewish life an integral part of the curriculum."

The study said that Canadian teachers are not encouraged to enter the profession because of the low status accorded the position by the community, and the low salary scales.

The report recommended recruiting native-born instructors with B.A. degrees in Jewish Studies, improving teacher training and facilities, and employing full time teachers for the afternoon schools.

The final report of the Jewish education survey team will be submitted to the AJCS-CJC boards in the fall.

The study was conducted by an independent team of six North American educators under the direction of Herbert Zvi Berger, director of the Bureau of Jewish Education of Miami.

The local steering committee was co-chaired by Hyman Rosenfeld and Dr. Leon Kronitz, with Irving J. Halpern acting as chairman of the joint (Congress-AJCS) committee for the study.

Sisters Marlene Bardeli (left) and Nadia, who are serving prison sentences for terrorism, take part in a gala performance at Neva Tirz women's prison. The sisters were in love with terrorists who convinced them to execute acts of terrorism and sabotage in Israel. Nadia, 26, is serving a 19 year sentence while her sister Marlene, 22, is serving 10. (IPPA Photo)

The Canadian Jewish news
Friday, August 11th, 1972 1 Elul 5732 15¢

Widow of Stalin victim beaten in synagogue

TEL AVIV –
Esther Markish, widow of writer Peretz Markish, who was killed in a Stalinist purge, told Israeli officials by telephone from Moscow that she was beaten in a Moscow synagogue while arranging for a kadish for her murdered husband.

A complaint has been registered with the Soviet Committee for Religious Affairs, officials here were told.

Mrs. Markish said she went to the Great Moscow Synagogue accompanied by her son and went to the women's gallery where many of her friends and American visitors worship. A woman, presumably a government functionary, ordered her to leave but agreed to let her finish praying.

On her way down from the gallery, a man, apparently in the employ of the government, grabbed her by her paralysed arm and pushed her into an anteroom where he began beating her as he tried locking the door. Mrs. Markish's screams brought her son and his friends to the rescue and they freed her from the man's clutches.

Esther Markish

Peretz Markish

(Glenn Richter of Student Struggle for Soviet Jewry reported in New York that Mrs. Markish was just beginning to recover from abusive treatment she had suffered from the Soviet authorities. Richter said that government functionaries acting as monitors in Soviet synagogues is not a new practice.

"They try to make sure to keep Russian troublemakers away from foreign tourists," he said. "When a Russian woman sits near an American tourist, the functionary would interpose herself and often scream to scare the Russian woman away.")

David Markish, who like his father is a poet, has been working as a porter in Moscow following his application for an exit permit.

Women terrorists play act in prison

By MOSHE RON

JERUSALEM –
They come to Israel to carry out terror and sabotage, but tonight they read love-poems by Rachel on the stage of Neva Tirza women's prison.

They are Nadia Bardeli (26 years old, 19 years' prison sentence), her sister Marlene (22 years, 10 years' sentence), Evelyn Barage (25 years old, 14 years' sentence) and Edith Burghalter, (10 years sentences). They all took part in an evening staged by the Drama Group of the prison, in which there are at present 13 women sentenced to life imprisonment, some terrorists sentenced to more than 10 years in prison and also two Arab terrorists who took part in the recent hijacking of the Sabena airliner.

The prison courtyard is brightly illuminated. On the inner walls of the prison, armed women stand guard and on the outer wall there are male guards. The stage was built near the building housing Israeli female prisoners. In the second building there are Arab women prisoners. The audience is composed of prisoners, guards, police officers, lawyers and judges. The "artists" wear cosmetics and are under the stage direction of Miriam Nevo, of the Israel Chamber Theatre, who has worked hard with them over the last several weeks.

The performance consists of recitals of love poems by Edgar Alan Poe, Heinrich Heine, Simonov, Rilke and Rachel. Why love poems? I asked. Batya, a teacher who has worked with the prisoners, explained: "That's clear. They are women."

The three young terrorists, Marlene, Nadia and Evelyn, were in love with terrorists who convinced them to execute acts of terror and sabotage in Israel. Nadia and Evelyn fell in love with Algerians, without knowing it. They only learned the truth in prison.

The Israeli prisoners who took part in the performance were a girl who had participated in the murder of her love in Ofakim, another who had received a life sentence for murdering her husband in Holon, and a 17 year old girl who had taken part in the murder of her young friend in Holon. Terrorist Marlene Bardeli recites a love poem: "You will wait for me until I come back. . . ." when I asked her whether she understood the words of the poem, she answered: "This poem expresses exactly my feelings. Somebody there will wait for me. Forever."

We asked the manageress, Raya Epstein, why she planned this performance. She told us that it was an important educational step. It put a new dimension in the life of the prisoners. It returned them to society. It is important that they leave the prison as ordinary people.

The director of the prison, Arye Nir, told us: "It is strange. They came to us to carry out destruction and sabotage, but we do not hate them. On the contrary, we want them to return to society healthy. They now know that even the worst place in Israel, the prison, is also a human place."

Sadat indicates his willingness to meet Mrs. Meir

PARIS (JTA) –
President Anwar Sadat of Egypt has indicated he is ready to meet with Israeli Premier Golda Meir, presumably for peace talks, but only on condition that representatives of the four major powers "be present at the meeting and have the final say," it was disclosed here.

He made that statement to a five-member French Parliamentary group which visited him in Cairo, according to one of its members, a Jewish deputy named Claude Gerard Marcus.

Marcus told the Jewish Telegraphic Agency that Sadat said he was "all for peace" but that he was "not prepared to give up a single inch of Egyptian territory."

He also told the group he had been the first Arab chief of state to "recognize" Israel and that "I have not changed my position since then." He apparently did not explain the nature of the recognition. The French deputies also visited Syria and Lebanon as guests of the Arab League. Marcus also told the JTA that he had been unable to meet with Syrian Jews.

Religious establishment attacked by Dayan and chief of Histadrut for exercising too much authority

JERUSALEM (JCNS) –

Two major Israeli personalities, Moshe Dayan and the Histadrut chief, Yitzhak Ben-Aharon, have sharply attacked the religious establishment and demanded a reduction in the powers of the rabbinate over the every-day lives of citizens.

Defence Minister Dayan, taking part in a Labour Party discussion on state and religion, urged that before elections the Labour Party should declare its future intention to alter the so-called religious status quo. The time had come to make changes in that sphere, said Dayan, but they should not be so extreme as to damage the National Religious Party, described, to the surprise of many, as Labour's traditional and natural coalition partner.

However, Labour should not be inhibited by that partnership into following a rigid policy on religious issues. He suggested that "if the rabbis were to know their powers were no longer unlimited there would be change for more liberal decisions on their part."

Dayan said that changing chief rabbis would not necessarily bring solutions as many believed. On the other hand changing their status would not bring a split between the Diaspora and Israel. If a split was threatened it was between American Jewry and the Israeli rabbinate. While supporting civil marriage, Dayan was critical of political manoeuvring adopted by the Independent Liberals to achieve it. His advice to them was to consult with Labour within the coalition for the best means of achieving it.

One thing Dayan indicated he was ready to approve, was the lifting of exemption to Yeshiva students from serving in the army.

Ben-Aharon was even more bitter than Dayan in arguing that the party could not sanction religious interference with people's private lives and that socialists could not allow Orthodoxy to impose its will in secular matters.

Rabbi Menahem Cohen, who advises the party on religious matters, called for the total abolition of the Chief Rabbinate, urging a return to traditional Jewish practice of allowing every local rabbi equal status within his community. Only thus, he argued, would the rabbinate be depoliticised and restored to the original role of shepherds for their flocks.

Israeli freighter sinks following explosion

TEL AVIV (JTA) –
The lives of all but one of the 13 members were saved from the burning wreckage of the SS Bat Tiran, which exploded off a Greek island and shortly thereafter was declared lost. The victim, the only non - Israeli aboard, was identified as the ship's 43-year-old Yugoslavian petty officer. His body was taken off the flaming hulk when rescuers from Greek tugboats came to the scene.

The 2,500-ton freighter was enroute from Yugoslavia with a cargo of materials including chemicals. Flames spread so fast as to engulf the life boats before there was time to lower them. The crew managed their escape via the self-floating dinghies, which were bobbing in the water and separating before the rescue seamen arrived to assemble the survivors. Five of the men were slightly injured.

The Bat Tiran, flying an Israeli flag, was still burning when a team of Israeli experts left for Greece to investigate the incident. It is not yet known if the explosion was caused by internal combustion of the chemicals or by a foreign factor, although the former is believed to be the case.

Former SS man is freed

WEST BERLIN (JCNS) –
Dr. Werner Best, 69, a former SS group leader charged with responsibility for the murder of 8,723 Poles mostly Jews, during 1939 and 1940, was freed from pretrial custody here on medical grounds.

He was stated to be too ill to be able to face long court proceedings and there are doubts whether he will ever be brought to trial. He has been in custody since 1969.

According to the indictment, Best was "co-responsible" for the massacre of the Poles in twelve executions. He had personally attempted to turn the security police into one of the most willing and murderous instruments of the Nazi extermination machinery.

on the wire

Anti-leukemia tool discovered in Israel

TEL AVIV – What scientists hope may be an effective tool in arresting leukemia and other white blood cell diseases, has been discovered by a Weizmann Institute research team under Prof. Leo Sachs. The team of biologists has been working since 1967 on a protein substance known as MGI, which induces maturation and differentiation of the white blood cells.

Increase in emigrants

LONDON – An increase in Jewish emigration from Russia is a possibility as a result of the withdrawal of Soviet advisors from Egypt, according to Leon Dultzin, Jewish Agency treasurer.

May ban cigaret ads

JERUSALEM – A government committee of civil servants has recommended that cigaret advertising be banned from radio programs and that cigaret packages be required to carry health warnings. Israel does not carry advertising on television programs.

Concessions likely

HAIFA – Minister of Health Victor Shemtov told Arab leaders that if a round table conference were held between Israel and the Arab states, he believed major concessions would be made by Israel. This would mean giving up much territory in order to achieve peace, he said.

Jews praise Jordanians

JERUSALEM – The first foreign tourists to cross from Israel to Jordan and back have returned with praise of Jordanian hospitality and planning. Six of eight American students were Jews.

Organizations and People

Eitz Chaim 'cheder atmosphere' alive and well

By RUTH GOLDSMITH

Eitz Chaim Schools have travelled a long, long road from a cheder in a couple of rented rooms over a store on Chestnut Street. That road has taken them via D'Arcy Street, Burnside and Viewmount Avenues, to a new multi-method day school at Patricia and Bathurst.

One alumnus of the old days is Phil Givens, chairman of the building fund campaign for the new Willowdale branch. Toronto's onetime mayor says he was affectionately known in his childhood as "the John Barrymore of D'Arcy Street."

"I was a star student. Whenever there was a charade or a play, I had a leading part. I spoke excellent Yiddish." (It's true: he still does).

He remembers the days when most of the kids couldn't afford the modest tuition, and the money was collected door-to-door in nickels and dimes.

Now, Givens said, he and his building fund co-chairman Wayne Tanenbaum, collect money in the hundreds and even thousands of dollars at parlor meetings.

Givens said he was brought up in a traditional atmosphere and the teachings of those days are still with him. He is proud to be a graduate of the D'Arcy Street Talmud Torah, and like many others, he's still working for the school.

"When my friends Joe Tanenbaum and Harry Botnick, the leaders at Eitz Chaim, asked me to chair this campaign, I agreed. I am a product of my upbringing, and I felt a moral obligation to accept," he said.

Phil Givens is just one of many Eitz Chaim graduates who have helped the school along the long road to Willowdale. It all started in August, 1915, when a group of Polish immigrant Jews decided to start a 'cheder' on Chestnut Street offering the type of Jewish education that they remembered from Europe.

That year, seven kids enrolled. (This year, the figure is close to 1,000.)

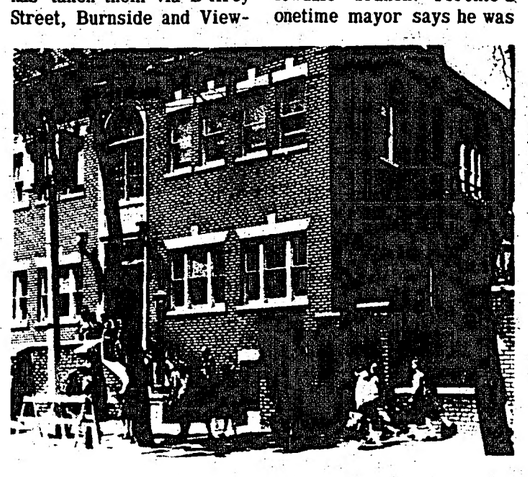
The D'Arcy Street Talmud Torah was bought in 1917 and rebuilt in 1928 after a fire. That "cheder" atmosphere didn't die with D'Arcy Street. In fact, it's alive and well on Patricia Avenue, with 270 children attending three evenings a week, and on Sunday mornings for sports and recreation. Some of the evening school graduates continue on to a yeshiva or Beth Jacob High School.

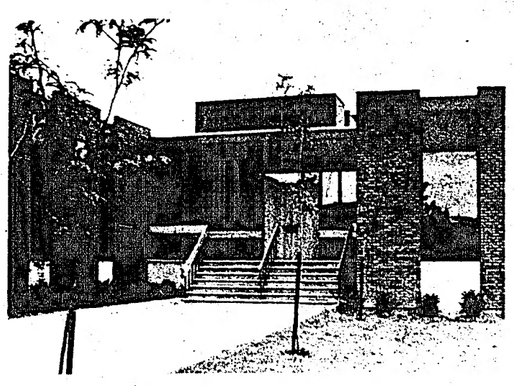
The day school didn't get started until 1942, when Eitz Chaim began a kindergarten. Today, the pre-school has 15 youngsters enrolled. The kindergarten creative reading program prepares youngsters for successful entry into a dual curriculum in Grade 1.

The first Grade 1 started on D'Arcy Street in 1945. By 1950, the school had grown and new premises were bought on Burnside. A few years later, in 1956, the building on Viewmount and Bathurst was built.

Within a decade, it was clear that a need existed for a traditional day school near the rapidly expanding Jewish neighborhoods of north Toronto. Eitz Chaim's first classes opened in temporary quarters at Bathurst and Steeles as early as 1965.

In September 1971, the new Willowdale branch was completed at Patricia and Bathurst. This fall, the preschool and grades one to five will be available at this new building.





The first of Eitz Chaim Schools four homes on D'Arcy St. (above). A newer, more modern Eitz Chaim is moving to Patricia and Bathurst St. in the heart of the newer Jewish neighborhoods in suburban Willowdale (below).

The Zionist Organization of Canada

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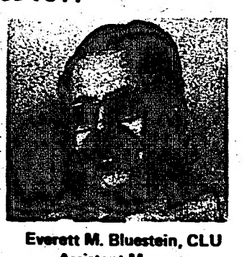

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'Jerusalem belongs to Israel'

TEL AVIV (JTA) -
Tel Aviv Chief Rabbi Goren said that during his visit to Rumania he was told by Patriarch Justinian, the patriarch of the Greek Orthodox Church, that he opposed the internationalization of Jerusalem because Jerusalem belongs to the "Jewish nation."

Rabbi Goren was one of a number of Jewish religious and lay leaders from various countries who came to Bucharest to participate in the celebration of the 60th birthday of Rumanian Chief Rabbi Moses Rosen.

Chief Rabbi Goren

Rabbi Goren said the Patriarch had also told him that "whoever opens the Bible can easily find that Jerusalem is Jewish and belongs to the Jewish nation."

Rabbi Goren said he was enthusiastically received wherever he went in Rumania and that he also was cordially received by the Rumanian Religious Affairs Minister Dimtriu Doganu and other Rumanian leaders. He said he was the only one of all the invited Jewish representatives from more than half a dozen countries, both East and West, who was allowed to address all of the Jewish communities in Rumania. He said he attended a meeting in Bucharest of Jewish community representatives from Yugoslavia, Hungary and Rumania.

Itzhak Koren, chairman of the Israeli - Rumanian Friendship League, who also participated in the Bucharest festivities, said on his return to Israel that the celebration turned into a demonstration of the existence of 68 Jewish communities in Rumania and into a demonstration of support for Israel.

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what's new . . .

by Miriam Herman

ZIONIST REVISIONIST PROTEST

The Zionist Revisionist Organization of Canada is initiating a protest campaign against the British government's decision to permit the Palestine Liberation Organization to open branch offices in London. As part of the campaign, a delegation composed of acting national president Ben Milner, Rabbi S. Spiro and Sam Sokoloff met with the British consul in Montreal last week. They presented him with a letter of protest to be forwarded to Sir Alex Douglas-Home, British secretary of foreign affairs.

DAY OF COMMEMORATION

In addition to the public gathering in Nathan Phillips Square on Monday evening, Aug. 14, to mark the 20th anniversary of the execution of 25 Russian Jewish intellectuals, poets and writers, the Student Council for Soviet Jews is planning a special commemoration. All day Sunday, Aug. 13, has been set aside for workshops, guerilla theatre, freedom songs and poetry readings. The program, taking place on Centre Island, is also an expression of support for Esther Markish whose husband Peretz Markish, was one of the Yiddish poets executed in Moscow 20 years ago. She is still living in Russia, ill after six refusals by Soviet authorities to allow her to leave the country.

ARTISTS RECEIVE HELPING HAND

Struggling artists faced with the problem of finding space to exhibit, will receive a helping hand from a new gallery on Scollard St. It is called Starting Artists Gallery and is the brainchild of artists Joseph Mimran and Lorie Tabachnick, along with Robert Goodman. They hope to promote and encourage unknown Canadian talent that has no place to exhibit, and its commission on sales is 30 per cent, as against the 40 or more per cent of large galleries. The new gallery handles the work of some 60 artists and is open to receive more.

JEWISH LITERARY EXHIBIT

The Jewish Museum of Western Canada is seeking Yiddish and Hebrew classic works for a special exhibit **The Heritage We Came With.** The display is designed to give the broadest possible representation of Jewish cultural and literary works. It will consist of Bibles, Talmud commentaries and other Hebrew religious works, and secular writings in Hebrew and Yiddish. Also to be included are writings of the three immigration periods and the works of Canadian Jewish writers. Anyone who may have good-quality editions available for loan or contribution may contact The Jewish Historical Society of Western Canada, 365 Hargrave St., Winnipeg.

YAVNEH CONVENTION

Yavneh's 13th annual Labor Day convention is taking place Aug. 31 - Sept. 4 at Camp Massad Aleph in Tannersville, Pa. Toronto participants are asked to leave their names at Hillel House in addition to registering with the New York office.

FASHION FORECASTS

For a preview of what the well-dressed family will be wearing this fall and winter, watch for **The Canadian Jewish News** special fashion supplement next week.

RUSSIAN-HEBREW DICTIONARIES

The Toronto Student Council for Soviet Jews reports that word has been received that some of the Russian-Hebrew dictionaries sent from here have reached their destination. Among the Soviet Jews known to have received these dictionaries are Eva Butman of Leningrad and Vladimir Slepak of Moscow.

HILLEL PANEL DISCUSSION

For further word on the subject of abortion, Hillel is featuring a panel discussion on the topic with various panelists representing diverse points of view. The date is Sunday, Aug. 20, at 8 p.m. at Hillel House on St. George St.

. . . about people

Do you know how Jewish boys came to be named Irving? According to author **Ande Manners,** they were named after **Washington Irving** the famous early 19th century writer known as the first man of American letters - he wrote the **Legend of Sleepy Hollow** and **Rip Van Winkle.** Mrs. Manners states in her latest book **Poor Cousins,** (it's about the waves of immigration of Russian Jews to America at the turn of the century), "All those immigrant parents who wished to call a son after deceased relatives named Isaac, Isidore or Israel, but wanted a name less Jewish-sounding, chose Irving because rationalization required that the name selected at least begin with the same letter as that of the departed ancestor. Washington Irving, moreover, was a distinguished literary figure, and his surname had a fine dignified ring to it." Would you have believed it? (This is reprinted with permission of publishers Longmans Canada Ltd., Toronto.)

* * * * * * *

Rabbi Shmuel Stauber

Toronto welcomes **Rabbi Shmuel Stauber** and his family who arrived from Baltimore, Maryland, this week. He is the new spiritual leader of Congregation B'nai Torah in Willowdale - their first full-time rabbi. Ordained at Ner Israel Rabbinical College in Baltimore where he served as associate director for the past three years, he also studied at Hebron Yeshiva in Jerusalem and holds a masters degree in educational administration from Loyola College. His previous pulpits were in Easton and Randallstown, Maryland.

* * * * * * *

Husband and wife team **Richard and Ruth Rosenberg** spend much of their spare time getting the **Shalom** cable television program on the air each week - he as executive producer and she as program planner and on-screen interviewer. Mr. Rosenberg, a television and theatre film distributor, is chairman of the television committee of the Zionist Organization of Canada. Incidentally, he tells us that at an international cable television conference in Switzerland recently "Shalom was singled out as being a good example of what cable television programming should be!"

* * * * * * *

Rabbi Henry Hoschander

Also arriving in Toronto this week to serve as spiritual leader of a congregation is **Rabbi Henry Hoschander** and his family. He is the newly appointed rabbi of Shaarei Shomayim.

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It isn't very often that an invitation for a dinner party at Toronto's Park Plaza Hotel is post - marked Montserrat, British West Indies. But the 100 guests who attended **Anne Fox's** 80th birthday celebration on Tuesday received their messages via that Caribbean island. The dinner was arranged, long-distance, by her two sons and daughter-in-law - **Edward and Ruth Fox** of Coral Gables, Fla. (he's an economics professor at the University of Miami) and former Torontonian **Traverse (Doc) Fox** now living in Montserrat, who mailed out the invitations.

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Leslie Raetzen has taken over his new duties as the first full-time executive director of Beth Tikvah Synagogue.

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Rabbi Joseph Goldwasser, executive director of Toronto's Eitz Chaim Schools, was named regional vice-president of the National Association of Hebrew Day School Administrators.

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An advisory board of seven Montreal community leaders will be heading up the annual Combined Jewish Appeal and Emergency Fund campaign. They are **Joe Ain, Gordon Brown, Morley M. Cohen, Thomas O. Hecht** and **Arthur Pascal,** all former campaign chairmen; **Boris G. Levine,** and **Sam Steinberg.**

Foster homes for elderly is wise plan to make them feel part of community

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL – Sam Black, 70, grinned widely and winked when someone said he was a foster child.

In May, Sam was "adopted" by Pearl and Larry Lipson, two middle aged friends who are part of a unique Golden Age Association program to find foster homes for the elderly.

Some mornings, Mrs. Lipson and her 22 year old daughter Barbara leave home early, so her husband, a salesman, prepares breakfast for both himself and Black.

"But he's a very good cook," said Black, "and I always eat in moderation anyways - its healthy."

The program was initiated last February, with a local initiatives grant to hire case aids to search out and place the elderly in family situations.

According to Gloria Miloff, a case aid worker, the program is designed to keep the elderly in the community and independent of institutional aid.

"On one hand, the older person can participate in the family, and on the other the family will remind them to take their medication, for example," she said.

The elderly who are placed do not consider themselves "freeloaders" in any way, explained Mrs. Miloff "since they pay their way through their old age pension and a subsidy from the Golden Age Association when necessary."

For Pearl and Larry Lipson, helping young and old people by providing their home as a substitute family, is a way of life.

"It's very important," said Mrs. Lipson to give a home to a person when they need it."

The Lipsons once helped one disturbed girl to lead a normal life - and she eventually went on to marry and have a family of her own.

Lipson attributes the success of the program at his home, to his wife, whom he says "is a good natured person and always loved children and people."

"When I come home in the evening," said Mrs. Lipson, "Mr. Black tells me what's been happening in the news . . . and keeps me posted on the chatter he hears."

Many of the elderly placed in homes may have relatives in the city who are unable to care for them because of ill-health, working mothers, or small children.

Black, who worked as a presser most of his life, has married children in New York and he visits them for three or four months a year.

Mrs. Miloff said widows will approach the Association to provide their home for a Golden Ager in order to have company. Sometimes the placement agency has requests from adults with young children for "a grandparent."

The Lipsons' modest home is in short bus distance from the Golden Age Association, and Sam will spend most of his day there while the Lipsons are at work.

A policy of the placement service is that a home be within the general area of the Golden Age Association's headquarters on Cote St. Catherine Road, where the senior citizens congregate each day.

According to Mrs. Miloff, of every 20 homes found, perhaps only one couple will be found suitable to enter into the program.

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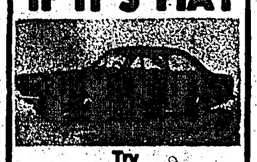
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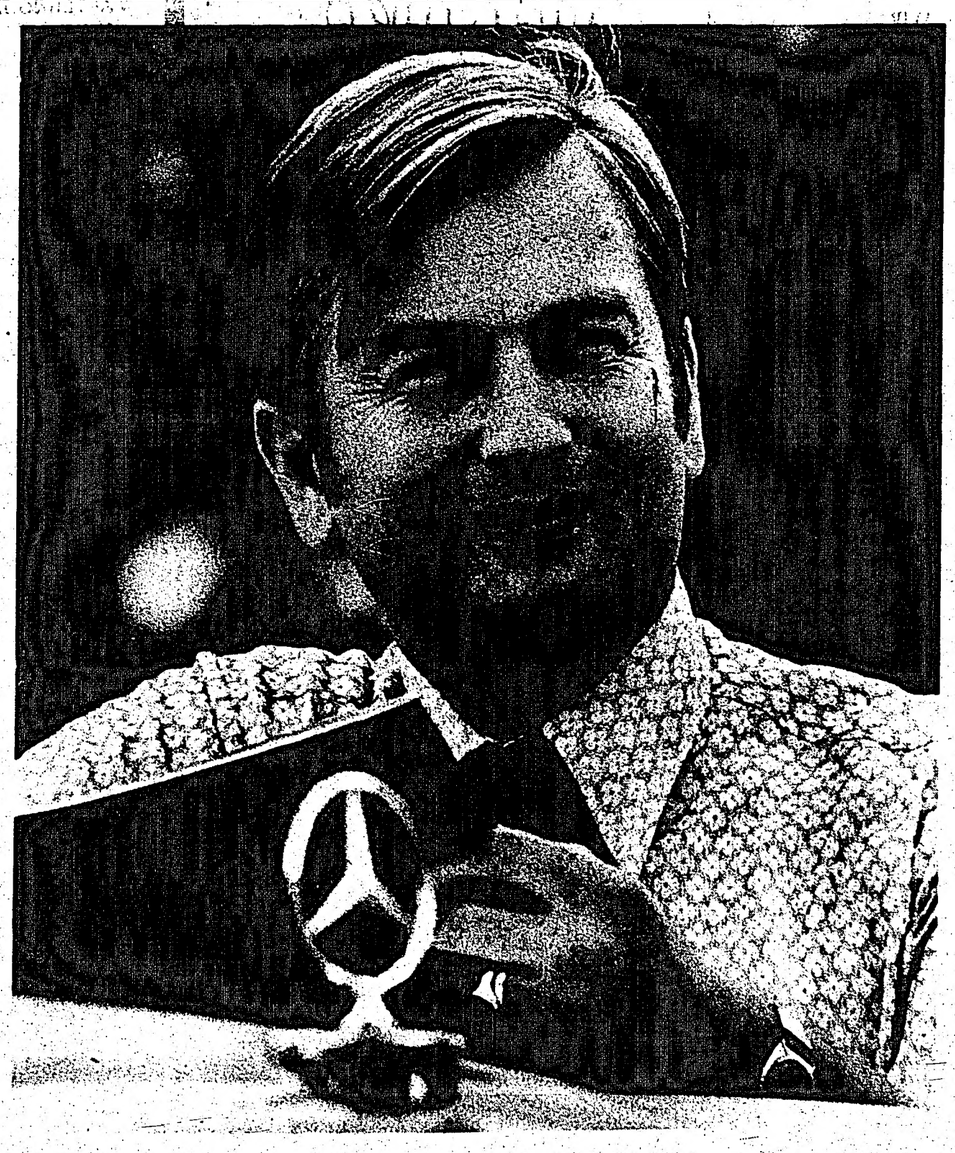

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Vol. XII No. 83 (704)

Published by The Canadian Jewish News
(A corporation without share capital)
Subscriptions $6 per year, $15 - 3 years.
U.S.A. $8.50 per year, $22.50 - 3 years.
All other countries $12 per year, $30 - 3 years.
Published at 22 Balliol St., Toronto 295, Ont.
Toronto Telephone 481-6434

Quebec Bureau -
5257 Queen Mary Rd., Suite 5, Montreal, Que.
Montreal 481-2731

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Mindless nationalism evidenced in Calgary police chief dispute

The controversy raging in Calgary regarding the appointment of an American as police chief is an example of the kind of harm we can inflict on ourselves if we engage in a mindless nationalism.

Normally, **The Canadian Jewish News** would eagerly support the principle that our own citizens should be given priority in appointments but there are occasions when special skills or an outstanding individual becomes available when this principle can be set aside.

Charles Gain, presently police chief of Oakland, Calif., is a highly qualified and outstanding police administrator. Earl Raab, director of the Jewish community council of San Francisco, and himself a national authority on community relations, describes Gain as "one of the best in the law enforcement scene. He has an unusual reputation for excellence in California.

"He is a progressive in the community field," Raab continued, "way ahead of the rest of the police chiefs."

Oakland, Raab explained, is one of the "embattled" cities, torn by racial conflict, suffering from high crime areas and experiencing a growing division between Black and white, citizen and policeman.

Gain demonstrated great expertise in developing a community relations program that brought an easing of tensions. He instituted a human relations training program for the men on his force and insisted that they respect the civil rights of all citizens, especially those of minority groups. Gain also taught his men restraint in the use of their firearms, insisting that persuasion, calm and sympathetic understanding were their most efficient weapons.

All in all, Gain transformed one of the worst reputed police forces in the United States into one of the best.

None of this was easy. The usual group of Wallace supporting, racist Neanderthalers on the Oakland police force refused to be dragged into this century and sought to sabotage Gain's program. However, he dealt with them successfully and, if he didn't manage to convert them, he at least compelled their cooperation.

Calgary needs a man like that.

It is becoming rapidly urbanized. Growing numbers of Indians provide the basis for a severe racial problem. Young people and police have clashed on several occasions recently. Intelligent police leadership is badly needed, if the complex problems facing the community are not to result in confrontations and the loss of respect for law and order.

But don't we have men similarly trained in Canada? Unfortunately, no! While our police officers are frequently well trained in other matters, there are virtually no Canadians who have specialized in the fields of community and human relations. If Gain comes to Canada, every effort should be made to allow him to share his knowledge with other police leaders.

Do we really have anything to learn from American police officials? Aren't Canadian police better trained, politer, neater, more honest and more efficient than American policemen? Isn't our crime rate lower? Aren't we freer of organized crime and urban riot?

Yes, we are. But not as a result of the superiority of our police. Canada is freer of these problems for other reasons. Our population is smaller and we have not pitted one minority group against another in a deadly struggle for survival. The Indians, our largest racial minority, were not an urban problem; but, until recently, were isolated on reservations. These and other factors have made a policeman's lot a happier one in Canada. But things are changing and we must prepare for the problems that are to come.

The easiest – and the most foolish – way to express our Canadianism is to insist that no "outsider" may join us. The best way is to take pride in our own achievements and at the same time welcome those who have something to teach us.

Libyans may prod the Egyptians into a major military adventure

The speed at which the Russians are getting out of Egypt suggests that President Sadat's melodramatic expulsion order was not a surprise to the Kremlin. Any large-scale movement of men and military equipment takes many days to organize. Within hours of the Sadat order, the Russians were on the move.

Not all the Russians, though. The exodus is a partial one and Russia still has air and naval bases in Egypt and the Egyptians have not been deprived of all their Russian-made planes. The Russian stake in Egypt is said to be in the billions of dollars, and this in itself is enough reason for the continued existence of a Soviet presence on Egyptian soil, even a reduced one.

Students of Middle East politics are as baffled as anyone else as to the underlying reason for the withdrawal, though numerous theories have been advanced. There is a growing feeling, however, that Russia has largely written off Egypt as an area of strategic importance to her national interest. The reason given is that Russia's concern has switched from attempting to contain NATO nations to tackling the problem of how best to meet the expansionist policies of China.

Egypt will still have to depend on Russian technical and economic aid, but a new factor has intruded itself into the Middle East picture. If press reports are to be believed, Egypt and Libya have concluded a brief courtship with the announcement that both nations are soon to enter into a union. While we are sceptical of these plans to bring about a unity of Arab states, the fact remains that any sort of federation between Egypt and Libya is bound to help the former in a place where she needs help badly – her pocketbook. Egypt has virtually bankrupted herself in an extravagant arms splurge that has left her with a cotton crop mortgaged to the Russians. Libya, on the other hand, is fantastically rich from the proceeds of her oil fields, and Sadat is not likely to overlook this bonanza.

What all this bodes for Israel is difficult to say. The Libyan leader, Col. Muammar Gaddafi, makes Sadat look like a pacifist. The Egyptian president wants Israel to withdraw from lands occupied since the Six-Day War; Gaddafi wants a great deal more. He wants Israel liquidated, nothing less.

The Middle East has seen mergers before and all have failed to last. Nasser and his dream of a Moslem empire managed to prevail on Syria to join her in a much-touted marriage. Three years later, in 1961, the union broke up. In its place is something that passes for a federation of Egypt, Libya and Syria.

It is most unlikely that Sadat will relinquish his ambitions to head a mighty federation of Arab states, or share his dream with the youthful Gaddafi, but money is a powerful lever, and the Libyan chief of state has this ace in the hole when it comes to deciding what to do about Israel. Libyan money plus Egyptian manpower could pose an added threat to Israel's security.

What recent events add up to is not all that favorable to Israel. The Russian withdrawal is a partial one and Egypt may be prodded into a major military adventure by the Libyan leader who wants to change the map of the Middle East by erasing Israel.

Lansky 'undesirable' in Israel

Meyer Lansky will know shortly whether he is to be allowed to stay in Israel or be turfed out as an undesirable character with a criminal record and unproved connections with major crime in the United States. The Lansky case has had repercussions throughout Israel with the press giving it the kind of coverage usually reserved for international affairs of major import.

Harper's Magazine in its August issue has a lively, well written article by Sidney Zion on Lansky and it leaves no doubt where the writer's sympathy lies. He opens the article by telling of Lansky sitting in a restaurant eating kishke and regretting that he has to miss the hockey games at home. Zion says Israel is "playing to the goyim" in its refusal to grant Lansky citizenship; that as a Jew he has a right to live in the Jewish nation; that Israel has plenty of bad eggs of its own and is acting like a hypocrite in seeking to oust him.

Does the Law of Return mean that a Jew with a criminal record, one suspected of Mafia connections and leadership of syndicated crime, is entitled to find sanctuary in Israel? It was to meet this problem that Israel in 1962 amended the Law of Return to permit undesirables to be denied citizenship. To our mind, Lansky is an undesirable and Zion's argument that Israel is deferring to the United States desire to get their hands on him is a specious argument. If ever a man was the author of his own misfortune, it is this refugee from American law.

The new municipal playground in North Tel Aviv near the Hayarkon River is attracting wide attention. Here two youngsters are shown enjoying the exercise of a climb.

Despite reported bust-ups Jerusalem law-abiding city

JERUSALEM (JCNS) –

Despite a number of savage and widely-reported bust-ups between police and youthful demonstrators over the last twelve months, Jerusalem is far from being a violent city. The .38 Smith and Wesson pistols with which all uniformed policemen are armed, and which to the English eye imbue them with some of the menace of the New York cop, are a post-Six-Day War afterthought for dealing with any threat to the security of Jerusalem's citizens.

However, given all the problems inherent in the mixed nature of its population, Jerusalem is probably one of the most law-abiding capitals in the world, with (for those who collect interesting trivia) less crime in East (or Arab) Jerusalem than in West (or Jewish) Jerusalem.

So far this year, Jerusalem has had three reported murders (five in the whole of 1971), 19 suicides and one attempted bank robbery which had about it more a touch of Chelm than of Chicago – the three raiders, masked and armed, made off at high speed when asked by an elderly passerby what on earth they thought they were doing!

Even the murders, if death by violence can be described as colorful, had something of the exotic about each of them: an aging Arab prostitute stabbed to death in front of her infant grandson; a jeweller shot dead by a robber from Haifa who solved the crime for the police by committing suicide with the murder weapon, and a 14-year-old Arab boy who slayed his 12-year-old friend because he would not part with a stolen signet ring.

Jerusalem's police force feels that its overall average of 33.3 per cent of crimes solved annually is as good as the international best, although Deputy Commissioner Haim Tabory, the chief of the city's police, confesses they would do a lot better if they were not so under-strength.

The entire force, patrolmen, mounted police, girl auxiliaries, detectives and special branch, totals only 800, which is probably about one-third of the number needed to deal with the city's security, crime and traffic problems.

The Jordanians had 900 policemen, many of them roughneck Beduin, on duty in East Jerusalem alone. Thirty-four of the Jordanian Force, including a chief inspector, switched uniforms after the Six-Day War and now serve in the Israeli police, Arabs accounting for 25 per cent of the strength of the Jerusalem force.

No one is more aware than Jerusalem's senior police chiefs that there is far too much petty crime in the city, but, with no policemen to spare for foot patrols and each patrol car having to cover wide tracts of the city, which is divided into eight districts, the odds are still on the car thief, the pickpocket and the everyday robber.

One of the police problems is that Jerusalem is the venue of all sorts of mass gatherings, whether of Jewish or Christian pilgrims, of visits by distinguished overseas statesmen and of processions by the disgruntled seeking to alert Government and Knesset to their grievances.

These, and in the past year the Black Panther demonstrations, have meant that men must be detached from other duties for security and crowd-control duties. If, sometimes, they are a little short-tempered, it should come as little surprise.

But the authorities are also the first to agree that the public image of the police is far from satisfactory. They partly blame the newspapers for this, but also suggests that, in a world which is increasingly permissive, it is natural to regard the policeman, guardian of traditional law and order, with suspicion.

Colonel wants to be in kitchen where everything is cooking

By JERRY GLADMAN

TORONTO –

The little colonel has gone home.

Col. Yaacov Kaplan, whose two-year stint as Ontario regional director for the Israel Aliyah Centre on Marlee Ave. capped a 27-year career in the Israel Army, returned home to Israel last week "for good."

"I have been long looking forward to the day when I can sit and study and learn," the 48-year-old colonel said prior to his departure.

"I have a strong desire to study. I would like to get my PhD. I like history. I like good books."

Col. Kaplan, a political science graduate from the Hebrew University with a BA, also graduated from Texas University at Arlington with an MA in political science and government.

"I miss home very much," he said. "It's an historical time. Great things are happening. I want to be in the kitchen where everything is cooking, if you know what I mean."

One who has never seen Col. Kaplan would expect to meet a giant of a man after hearing his background. A commander in the Northern Defence Area of Israel and a leader in the military operations of northern Galilee and the capture of the Golan Heights during the Six Day War, his war exploits and army background paint an awesome picture. An Ari Ben Caanan in the flesh.

Instead, you are greeted by a short, chunky, middle-aged man, sporting a salt-and-pepper brush cut and moustache and speaking in a high gravelly voice. But it takes only a few minutes in his company to realize supermen and pioneers come in all sizes.

Born in Poland, he was drafted into the Soviet Army during the Soviet-German occupation of Poland in 1939. He was sent to officers' school in Moscow in 1943 and then transferred to the 1st Polish Parachute Battalion.

At the end of the war, he was a major in the Polish army and held many commendations from the Warsaw government for service rendered Poland during World War II.

Col. Kaplan

He moved to Israel in 1949. After graduating from the Staff College, Israel's highest military school, he worked his way up through the various branches of the army to his present rank of colonel.

After his impressive duty in the Six Day War, he was assigned as a special emissary on behalf of the Jewish National Fund Foundation for the southeast region in the U.S., with his office in Dallas, Texas. He served there three years. Then came the assignment here arranging for Canadian immigration to Israel.

"I really enjoyed my stay here," said Col. Kaplan. He is a charming, friendly man who enjoys talking about anything and everything, particularly Israel.

"As a guest in this country, I found the people extremely friendly, helpful and interested in Israel. We are very pleased with the number of people from this area planning to settle in Israel. Over the last three years, we averaged around 300."

Col. Kaplan's job was to serve all the people within his jurisdiction who want to settle in Israel. "They come to me for information and, later, for help in making the move."

Much of his time was spent explaining all the details involved in moving to Israel, filing applications with the Jewish Agency in Jerusalem, booking passage on ships, assuring someone will be there to meet the newcomers and handling an array of other necessary details.

However, unlike some goodwill ambassadors who lean towards propagandizing their countries, Col. Kaplan is clear on telling the new immigrant what he will find in Israel.

"My job was not to convince people to come to Israel. I tell them the truth. I don't color it to make it look like an easy life. I tell them how hard it can be at times."

He said there was no selling involved with people who came to his office.

"These people have already made up their minds or they wouldn't be here. They came to get information and find out what they had to do to make the move.

"I tell them they will be there to work. There is no air conditioning in the fields. Sometimes it gets unbearably hot. But it's up to the individual to adjust."

He immediately destroys any illusions of a land of milk and honey and untold wealth.

"If they want to make millions, let them make it here. Not with us. We have no millionaires in Israel. We are seeking to build a Jewish home."

But he was pleased to add that nothing discouraged those who had made up their minds. "They, too, wanted to be part of the history that is taking place there."

And now, the little colonel, who will retire from the army upon his return, has gone back to once again help with the history making.

With him have gone his wife and three children. Col. Kaplan likes to point to the fact that only three members of his brood are sabras.

"My wife, Julia, my 19-year-old son, Arnon, and my daughter, Hanah, 14. I was born in Poland. And my four-year-old son, Neer, well, he's a Texan.

"Would you believe it?"

ask the rabbi

Meat packaging and question of purification

1. Since the red heifer is no longer available, are not the laws of purity and impurity thereby abrogated so that a Jew is perpetually unclean even if using a mikva?

RESPONSE:

Yes, since almost everyone has either been in contact with a corpse or with someone who has, all Jews today are held to be in a state of ritual impurity for, as you say, the red heifer is no longer available for the purification rites (The Biblical passage containing these laws is Numbers 19). But it is incorrect to speak of these laws as "abrogated."

The point is that defilement in this context means that the person contaminated must not enter the Sanctuary or, nowadays, the Temple site and these laws still apply. That is why Orthodox Jews will not venture beyond a certain point on the Temple Mount and if you go there you will see a warning notice to this effect displayed by the rabbinical authorities.

But the use of the mikva today is for other purposes, chiefly for a wife after her separation and for the conversion rites. Men who have recourse to the mikva, especially Chasidim, do so in the belief that this increases the degree of one's spiritual purity as well as following an opinion that immersion is necessary after sexual intercourse to permit one to study the Torah, though in this case, the Talmud states explicitly that the law has been abrogated.

2. When buying meat in bulk is it in order to package the meat when putting in a freezer and only kosher any of the meat as, and when, taken out of the freezer?

RESPONSE:

There is a (post-Talmudic) rule according to which meat that has not been soaked within the past 72 hours cannot be salted, the subsequent salting being considered ineffective. It follows that if meat is to be kept in the freezer for long periods it must first be salted. Once it has been salted it can be kept for as long as one wishes. The rule only applies to meat that is to be salted and then cooked not to roasted meat. Meat can be kept in the freezer without salting if the intention is to roast it, the koshering being done as with liver, which is prepared by roasting over a naked flame.

U.S. election

Israelis likely to suffer a 'hair-raising hangover'

By NECHEMIA MEYERS
CJN Israel Correspondent

If Israelis could vote in the U.S. Presidential elections, a majority of them would probably cast their ballots for Richard Nixon. They appreciate his policy of political, economic and military support for Israel, and don't understand the role of sympathetic Democratic Congressmen and Senators in the formulation and implementation of that policy.

Moreover, pro-Nixon Israelis are suspicious of McGovern's election-eve Zionism, and more suspicious still of his left-wing backers, many of whom are more sympathetic to the "poor Arabs" than they are to the "militaristic Israelis." Even if McGovern's campaign platform is to be taken at face value, how, they wonder, can his promises of support for Israel be reconciled with his well-publicized plan to slash U.S. defence expenditure. "If the Americans are to cease developing modern warplanes, where," it is asked, "will McGovern find the planes he promises to Israel? And if the American fleet is to be cut by 60%, where will he find the ships required to maintain a U.S. deterrent force in the Mediterranean?"

Those Israelis who are sympathetic to McGovern are attracted not only by his declarations of support for Israel but also by his progressive domestic policies. In the long run, as one of them put it, "democratic nations like Israel have more to expect from a President looking forward to the 21st Century than from one looking backward to the 19th."

Underdog McGovern

Front-runner Nixon

Local McGovernites are not impressed by the fact that many U.S. Jewish leaders are supporting Nixon. They attribute this less to Nixon's pro-Israel foreign policy than to his conservative domestic policy, which some American Jews find more appealing than McGovern's share-the-wealth schemes.

It is also pointed out that young Jews, who will lead the community tomorrow, are mainly in the McGovern camp, and it would be dangerous to antagonize them by coming out against their idol.

If a journalist-confidant of Foreign Minister Abba Eban is to be believed, Mr. Eban expects a re-evaluation of U.S. Middle East policies after the elections, no matter who sits in the White House. Perhaps the Rogers Plan, calling for unilateral Israeli concessions, will be revived; in any case, the Americans will attempt to bolster their influence in the Arab world, already on the upswing following the renewal of diplomatic relations between the U.S. and Yemen. The importance of Middle East oil to the American economy – which gets 50% of its oil imports from this part of the world – will also, they believe, influence policy decisions.

These, however, are not immediate problems, and for three enchanting months Israelis will be able to sit back and enjoy the spectacle of Dick and George trying to outdo one another in their professions of love for them. But after November – when the boys in the State Department start again to promote their "even-handed" policies – the citizens of this country are likely to suffer from a hair-raising hangover.

The old warrior fights on against time, fading memory

By ROYSTON ALLEN
CJN Israel Correspondent

TEL AVIV –

David Ben Gurion is working against time on a massive literary task – writing the history of the Jewish state which he, more than any other, helped to create.

Today, Israel's first prime minister is writing with a sense of urgency born of the knowledge that time is running out for him. He is a frail, old man whose memory of the past is fading. That is why he is working as hard as his poor health will allow; to put his memories into words before he finally forgets what he wants to say.

But if the flesh is weak, the spirit is still strong. The 85-year-old elder statesman, interviewed in his town house here, has written four volumes, two on Israel's history and two of personal memoirs. He estimates that he has at least seven or eight volumes still to write before he can lay down his pen.

His original intention was to work 15 hours a day, spend three hours reading and sleep the rest. "But there are so many visitors," he said with a wry grin. "And there are so many letters to be answered. It all eats into my time."

When his wife Paula was alive, she kept his social schedule to a minimum and would not hesitate to tell his visitors that her husband was tired or had other work to do. Now his main companions are personal aides and security men who investigate every visitor to his two-storey home on Keren Kayemt Boulevard here.

When B.G., as he is known to most Israelis, retired for the first time 20 years ago, it was to Sde Boker, the Negev kibbutz in the desert he loves so much. His several re-entries into politics kept him away from there a lot and recurring medical problems with his hands now tie him to Tel Aviv, a city he does not care for.

"I don't like Tel Aviv," he said, "when I came here the city did not exist. I don't like big cities in general."

Born in Plonsk, a tiny industrial town in then Russian Poland B.G. first set foot in the Holy Land in 1906 when he came with a large group of pioneers.

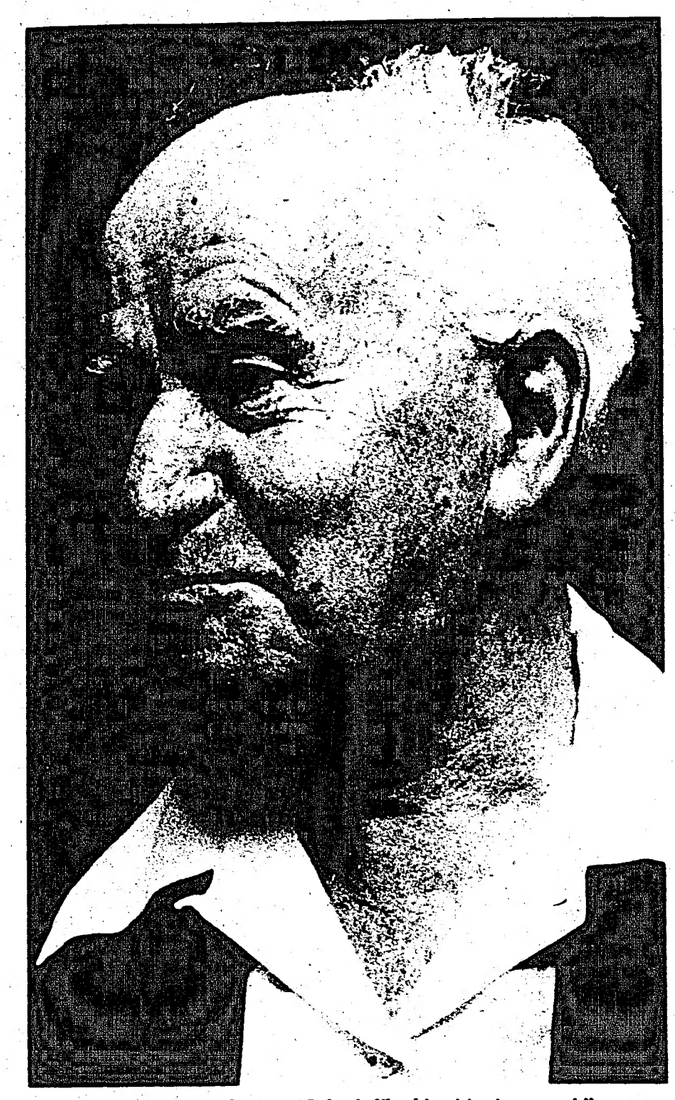
In the following six decades, during which he battled for the establishment and survival of Israel, his name became a household word.

Ben Gurion is firmly convinced that peace will eventually come to the Middle East – particularly between Israel and Egypt – and that Arab students and university graduates will be the driving force behind Egyptian agreement to a peace treaty.

"There are at least 120,000 Arabs studying in universities all over the world," he said, "in Egypt, but mainly in other countries. Many of them are thinking about Egypt and the Egyptian government, and there are many among the 120,000 who really care for the Arabs."

His first personal contact with the many Arab leaders he met, was when he was in prison in 1915 – a Turkish jail in Jaffa where he was sent – along with a future president, Yitzhak Ben Tzvi – before being expelled from Ottoman-ruled Palestine for Zionist activity.

The Arab he met – the son of a wealthy Jerusalem family – said that "as a friend" he was sorry Ben Gurion was going, but he added "as an Arab I am glad."



Says Ben Gurion, "I don't like big cities in general."

This was the first time he realized that the Arabs might – as a body – oppose his own Zionist hopes for Palestine.

Over the following 20 years Ben Gurion met with many more Arab leaders, offering Jewish support for Arab independence in the surrounding states, and Jewish technical and scientific assistance, on condition that the Arabs would agree to the establishment of a Jewish state in Palestine.

Eventually he reached the conclusion that as long as the British held their League of Nations mandate over Palestine, they would never permit a Jewish majority there or Jewish political sovereignity.

In 1937, he realized that the British would not be able to hold on to their mandate for much longer and he aimed his sights towards the American Jews and the United States' Government, and left to raise their support for the establishment of Israel. The contacts he made during the next few years, helped the Jewish state to rise and helped form current American policy towards Israel.

"The Jews of America should come here to learn and study," B.G. declared, "they should know the importance of Israel."

"It is not so good to be a Jew in America," he went on "it is good to be proud of Jews, and a Jew can be proud of Israel." "American Jews want to be part of Israel," he said, "to help us – and they're doing it. I am certain this will grow. They're coming, more and more are coming here and more and more will come."

Ben Gurion has often been accused of remembering the "wrong things", bringing up portions of the past that his fellow pioneers would prefer forgotten, usually dealing with party scandals. B.G. appeared to delight in such revelations.

the "old man" is far too engrossed in using the remaining few years to put his memories in print for posterity than in stirring up storms inside the party machine.

Novel projects world of total regimentation

book review

BY BERNARD BASKIN

WE
by Yevgeny Zamyatin
Macmillan Company of Canada

George Orwell, Aldous Huxley – and many lesser writers – have projected terrifying visions of the world of tomorrow. In their sterile, passionless, dehumanized society of the future, conformity and reason are paramount – emotion and individuality lead to death. Man is chained and his thoughts channeled for his own good. Freedom inevitably leads to aggression, war and disaster.

Long before **1984** and **Brave New World**, Yevgeny Zamyatin, a courageous and original Russian writer, composed an extraordinary novel that pre-figured the nature of totalitarian society with surprising accuracy.

Refused publication in the Soviet Union, attacked by his shackled literary colleagues, published for the first time in the West in 1924, and now again in a brilliant translation by Mirra Ginsburg, **We** holds up surprisingly well. It still has the power to move, frighten and stimulate the modern reader with its stark poetic beauty, daring philosophical concepts and dark and baleful view of the world to come. Lending itself to a variety of interpretations, a landmark in the field of Utopian literature and science fiction, **We** is a complex and profound novel with surrealistic overtones.

In her helpful introduction to the book and its essential meaning the translator writes: "Zamyatin's main concern is the relation of the individual to society and to other men; the conflict between the tempting safety of unfreedom and the will to free identity; the fear and the lure of alienation; the rift between the rational and the irrational."

In the twenty-sixth century, after a devastating period of two centuries of war, the 20% of the world's population that remains arrives at **One State**. In this perfect world there is constant fear and adulation of the Benefactor who punishes offenders with his ingenious "machine"; mindless conformity and regimentation in daily life; synthetic food; numbers instead of names; sex that is regulated by computers; and a glass wall to seal off the outside, uncivilized world.

Shocked into a sudden awareness of his soul and singularity, D-503, mathematician and scientist, attempts to organize a revolt against the system. But, of course, the Benefactor discovers the plot. He retaliates with a neat and simple surgical operation, imposed upon all members of the State, that eliminates imagination and substitutes mindless happiness. Before long men are marching through the streets. "Over their heads a white banner is flapping in the wind, a golden sun embroidered on it; between the sun's rays, the words: "We are the first! We have already undergone the Operation! Everybody, follow us!"

It is no wonder that this bitter and prescient satire was attacked in the Soviet Union of the twenties, a country that was already showing signs of a quickly spreading disease that throttled freedom of expression and movement. Although in many ways a reflection of its own period, **We** raises complex and worrisome questions that are relevant to our own time and society.

Through the intervention of his friend Gorky who interceded with Stalin, Zamyatin was allowed to leave the Soviet Union. He died a few years later in Paris, unsung and relatively unknown, his name expunged from all Soviet books. But **We** lives on – a slender work of about 200 pages that makes us wonder about the direction we are following. How much longer can we race down the road of technology and uniformity without losing our souls?

Bernard Baskin, is rabbi of Temple Anshe Sholom, Hamilton.

A shock for our grandparents

By J. B. SALSBERG

My grandmother, as all our grandmothers for nearly 2,000 years, continued to weave a Messianic tapestry of "the return." The return referred, of course, to the ingathering of the long-suffering children of Abraham, Isaac and Jacob to the promised land – to Eretz Yisroel.

What the restored Jewish kingdom would look like was envisaged by our forbears in crystal clear, multi-color fashion. All males would look, dress and walk in saintly dignity like father Abraham, like Moses and like King David. All women would be "women of valour" who would be pious, modest and look like mothers Sarah, Rachel and Miriam. The prophets would walk the streets of holy Jerusalem contented men; they would no longer thunder their condemnations against all things evil, since there would be no evil on that blessed day and for all days to come.

Our grandfathers, too, wove the same dream through the centuries. As late as some 75 years ago, Abraham Lyesin, a very gifted modern Yiddish poet, described the daydreaming, impoverished Jewish shopkeeper in an eastern European shtetl saying: Do you realize what a Jewish kingdom would be like? Why, it would be a kingdom of Kings!

This sort of visionary faith when indulged in for so long could not but become deeply ingrained in our national consciousness. This was and still is true for those whose early childhood was shaped by parents, grandparents and by a community that sustained itself by the old faith, the old practices and the old, comforting belief in the ideal future – when we shall return, when we shall be ingathered. . . . To prove this assumption I am prepared to make a public confession.

Despite my many decades of secular thinking and despite my belief in the socio-economic influence on the shaping of man and his community; despite all that I still react differently when I arrive in Israel than when I reach any other country. When I reach the soil of Israel I still look, almost instinctively, for tangible signs of Messianic fulfillment. When I fail to find such signs I strain my ears for the sounds of the voices of the present upholders of justice and righteousness – the reincarnations of the incorruptible men that made up the ancient schools of prophesy.

Let me also confess that I continued to react in this manner even on this latest – my fifth – pilgrimage to Israel from which I returned only a few days ago.

The pattern of my earlier visits repeated itself also during this one. After the first few days I was brought down to earth. I tried to adjust to reality. I said to myself. stop looking for long vanished footsteps and stop listening for voices that have been stilled since the early periods of our history. But can one forget? More important; should one forget?

I said to myself that our forefathers, out of their haunting feeling of living in an alien and hostile world, and out of their suffering and persecution have burdened us with a heritage of the past that is larger than life and they have thrown upon our shoulders the awesome dedication to a Messianic future of justice and righteousness. Shouldn't we, as altogether too many people suggest, become "realists", shouldn't we become like all people, like all countries?

But I can hear my uncle Eliezer reply to such rhetorical questions with a definite no. And he is right, my uncle. What, indeed, would we be without such a dedication, without such a vision? Nothing much, really; nothing much at all. . . .

Features

Problems endless, but Western women love Israel

By HOPE GARBER

(Second of two articles)

Hope Garber

JERUSALEM –

During my visit here I was interested in the reactions, thoughts, life-style and emotions of North American women living in Israel. The country is very cosmopolitan with a mixture of many cultures, mostly Middle Eastern, North American and European. There are many disparities in the way of life of Israelis, primarily in the economic structure.

The women I spoke to are housewives and, a few are career women. Nearly all of them work, but some are just there because they love it and have an income from home.

One woman has lived in Israel for 10 years. She is a professional, unmarried, and works in a hospital. She was reluctant to talk about her income or whether she was subsidized from investments made here before moving to Israel.

She has no illusions about her chosen country but she would not put it down in front of me. She does not have her own apartment, and rents a room in someone else's. In Israel you buy your apartment and a family of five or more live in three rooms with a small kitchen and bathroom. One family I met manage without an oven.

My friend has her hair done weekly, and colored once in a while. It costs half or less than what we pay here, but the workmanship is less also. She has most of her clothes made. She speaks Hebrew fluently – a must if you work – and has made friends of many nationalities. She is more than a little fed up with the bureaucracy, but she'll never leave.

Another young friend from home is married to an Israeli, and finding life a struggle. Because the cost of apartments is so high, she and her husband are forced to live in two rooms with his parents. Unless they receive help from home, they will not be able to have their own home without getting into debt for the rest of their lives.

The cost of apartments and the wage scale are so incongruous that it is hard for most North Americans to comprehend. As this young couple pointed out to me, the only thing they have is each other. That's fine for the moment, but they fear for the future. In spite of the problems, the Israeli husband would not like to move to America. The Israelis love their country more than life.

I met a very charming woman, a widow, who has lived in Israel for a few years. Her circumstances are the complete opposite to the young couple I spoke of previously. She is affluent and influential. Her home is far beyond the dreams of the average Israeli, if not the average North American.

Two of her children also live in Israel. She has a car, which she drives without a qualm. I say that because when one drives in Israel whether in a bus, a taxi or in a private car driven by an Israeli, you say a silent prayer of thanks on arriving without mishap at your destination. I aged 10 years each time I had to travel between Jerusalem and Tel Aviv. That would make me around 120.

Then there is my dear friend who went to Israel for five months and stayed two years. Every time she makes an appointment with the travel agent, she cancels it. She has a thousand reasons why she should go home, but she is having a prolonged love affair with Jerusalem.

She was fortunate to find a furnished apartment to rent. The only drawback is the five flights of stairs you have to plod to get up to it. She has scoured Jerusalem for lovely pieces of Judaica and has made friends with many Israelis and Arabs on the way. She also collects exotic corals and ambers which she wears with style and flair. Her phone is busy with family, friends and invitations. She converses in Hebrew without too many hesitations and manages to give taxi drivers a good argument when they try to over-charge.

Her adventures would fill a book, and I hope some day she writes one. She has promised to stay with me for a while on her way back, but quite honestly, I'm not holding my breath. I think she will still be there when I go back.

The other evening I met another lady who has recently emigrated to Jerusalem from Canada. She regaled us with stories of the building of her apartment. She resembles and speaks like Carol Channing if you can imagine it. She says her contractor must have been cross-eyed because she hasn't one wall that is straight.

None of her kitchen counters were the same height and her imported dishwasher never fit into the space provided even though it was there before the cabinets were built, much less installed. When the bathroom toiled flushed it sprayed the ceiling.

Her basement is full of cracked or broken tiles, also imported, that were smashed the twelve times the kitchen pipes had to be changed. All her new screens arrived with holes in them. Well this went on and on, until we were gasping for breath. She says all the builders in Israel take a course in how to give you a nervous breakdown.

So in spite of the problems, and they are endless, Israel has a charm beyond compare. You are constantly surrounded by flowers and the scent of jasmine and orange blossoms. You are always fascinated by the combination of very old and very new. All the women I spoke to, love it and will stay forever. As one of them said so succinctly "Israel is only 24 years old. We have survived wars and the constant threat to our borders. When we are as old and experienced as North America, we will have all this to look back on."

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Community Bulletin Board

Anshei Minsk congregation presenting a cheque in the amount of $6,500.00 for a fully equipped ambulance to be used in an absorption centre for new immigrants in Israel. Front Row (left to right): H. Glazman, J. Melsin, W. Chaiet, Vice Pres., G. Mandell, President J. Egit, Exec. Dir., U.O.F.H., M. Smith, Trustee, M. Zeldin, Treasurer. Second Row: B. Bloomenfeld, F. Correnti, L. Sheydwasser. Third Row: M. Mendelovitch, J. Mandel, M. Fruitman, B. Singer, P. Ceresney, Secty., A. Glober, B. Walkerstein, M. Goldstein. Absent: S. Goldberg, J. Lottman, I. Farba.

Israel trip planned for businessmen

MONTREAL –

The Israel Aliyah Centre and the Canadian Zionist Federation have organized a two-week trip to Israel, Oct. 2 to 16, for Canadian Jewish businessmen and independent professionals. They will meet with government officials, bankers, export institutions and visit industrial plants.

Sponsoring the trip will be the Bureau for the Promotion of Aliyah Projects, the economic arm of the Jewish Agency in Tel Aviv. The visit will enable prospective investors in Israel to make a thorough exploration before committing themselves.

CANADIAN MIZRACHI STATEMENT OF CLARIFICATION

In view of the controversy and misinformation surrounding the recent vote of Israel's Knesset on the "Who is a Jew?" issue, the Canadian Mizrachi-Hapoel Hamizrachi Movement wishes to make public the following official statement of clarification.

Mizrachi is fully committed to the amendment of the Law of Return that it include the proviso for conversions to Judaism to be conducted in strict accordance with Torah Law as detailed by the Shulchan Aruch.

Mizrachi, which is solely responsible for the present Law, which already defines a Jew in accordance with Halachic terms, will NOT enter into future coalitions with the ruling party unless this Law is amended to a degree that will safeguard the Halachic form of conversions.

The Mizrachi members of Knesset abstained during the vote on the Aguda amendment, because they are convinced that the TIMING was wrong and harmful for a number of weighty reasons.

Knowing beforehand, like everyone, including the Aguda sponsors knew, that this amendment would be rejected by an overwhelming majority in the Knesset, Mizrachi was against bringing it to a vote in order to prevent Israel's highest legislative body to bear the stigma of having voted against Halacha, which may have historic harmful consequences. This is in keeping with the Talmudic ruling (T. B. Yebamoth) "as we are commanded to make acceptable statements, so is it a Mitzva to abstain from uttering unacceptable injunctions."

Mizrachi also feels that the Aguda amendment would not assure against misinterpretation by the Israeli Courts to classify conversions performed by Conservative and Reform rabbis as Halachic. Such claims have already been made. A much more specifically worded amendment is therefore required.

Furthermore, the Hausner Bill already tabled in the Knesset, which proposes civil marriages on demand, is being kept off the Legislative Agenda by the majority party, out of loyalty to the coalition agreement with Mizrachi. Should Mizrachi have broken this agreement by voting for the Aguda amendment, the Hausner Bill would immediately pass into Law. And this would surely bring about a fragmentation of our people never to be healed again.

Mizrachi, the great genuine force in building a Torah Israel and true to its tradition of practical and constructive actions on behalf of Torah and Zion within Klal Israel, has therefore decided to disassociate itself from empty, meaningless and harmful demonstrations leading to no positive results, and to remain faithful to its policy of responsible endeavours on behalf of Torah in all phases of Israeli life.

In this, as in all its decisions, Mizrachi was guided by the opinions of its luminaries. Chief Rabbi I. Nissim advised abstention from voting and our mentor, Harav Zvi Yehuda Cook, demanded: "In this instance, it is your duty to Klal Israel not to become alarmed and influenced by the pressures of the separatists against our Movement, and to desist from voting on this amendment in the Knesset." This Mizrachi has done.

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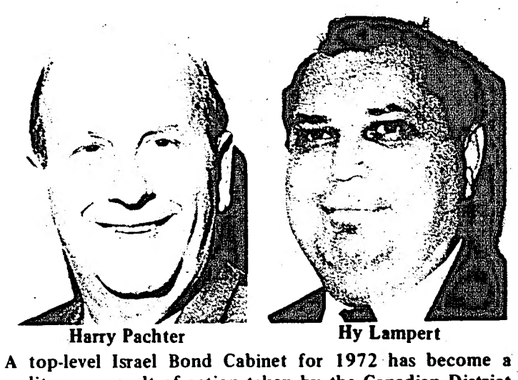

Harry Pachter — Hy Lampert

A top-level Israel Bond Cabinet for 1972 has become a reality as a result of action taken by the Canadian District B'nai B'rith on August 1st. Israel District Chairman Max Shecter has appointed Harry Pachter, immediate Past President of District No. 22 to the post of Chairman of the Bond Cabinet, with Hy Lampert, Member of the Board of Governors, District No. 22 serving as Associate Chairman.

Momentum is building steadily across the country in support of the "International Inter-Faith Testimonial Dinner" in honor of Nathan Starr, Executive Vice-President of Acklands Limited, which has set a target of $5,000,000 in State of Israel Bonds for the Acklands Limited corporate effort to advance Israel's economic development program. A Reception in honor of Nathan Starr was held in Vancouver at the Bayshore Inn on July 25th, to launch the west-coast phase of the Acklands Bond Dinner, with excellent tangible results. Shown here are a number of the principals involved; left to right, Samuel H. Blank, Co-ordinating Chairman Management Dinner Committee; Hyman Bessin, Dinner Chairman and Acklands President; Morris J. Wosk; Nathan Starr, Dr. Carl H. Voss, guest speaker; Joseph Cohen, Hon. Chairman, State of Israel Bonds of Vancouver.

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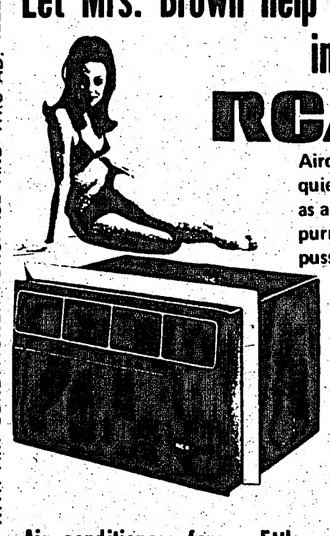

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1. Canadian whisky is rye whisky.
True□ False□

Well, by definition, yes. Rye whisky, Canadian whisky, and Canadian rye whisky are one and the same. Rye is a grain that's always used, but you just can't make fine Canadian whisky without using others. Rye is important, sure, but corn, barley malt and other grains are very much involved. The variety of grains has a major effect on the flavour of the whisky. In fact, we consider grains so important that we've spent hundreds of thousands of dollars breeding suitable varieties and working with Canadian farmers to ensure the finest quality for whisky-making. We're the only distiller in Canada who goes so far. But we believe it's worth it.

2. Science has replaced the art of whisky-making.
True□ False□

False. Distilling whisky is a science, but blending whisky is an art. The thing that makes a great whisky great is a human being. A blender. It takes all of his artistry, experience and know-how to select the right whiskies, to balance the blend, and to achieve the exact taste every time. In fact, we consider this role so important that our blenders are the men in charge. Not only do they blend to our master blender's precise specifications, but every batch must be tasted and approved by our blenders before a single bottle is filled. If what we've blended doesn't quite measure up to their standards, the master blender can stop production. Which he's been known to do. Granted, that's a lot of faith to put in one man. But we believe that he knows more about the making of Canadian whisky than any man alive.

3. The more you distill whisky, the richer it becomes.
True□ False□

A definite no. Many whiskies of different characters—dry, mellow, heavy, medium, smooth, and light—go into the final blend. The richer ones among them just won't be rich if they go through the still more than once. And the lighter ones simply don't improve in flavour if they go through more than twice. The real secret of distilling is in the judgment and skill of the man who runs the still. And if he can't get it right those first times through, he just can't get it right.

4. The older the whisky, the better the whisky.
True□ False□

There's no magic age for whisky. Sure, it has to be at least a few years old, but there is such a thing as too old. You see, the whisky you drink is really a blend of many separate whiskies. To get the best flavour in the finished product, each separate whisky must be at its flavour peak. No one age is perfect because each whisky has an optimum age which depends on what went into it. A period of ripeness, if you will. Before which it's not quite smooth enough and after which it tends to taste woody and bitter. To say that all the whiskies in a blend will be a given age, just isn't good whisky-making. To become a part of our blend, every whisky has to reach its own particular flavour peak first. Even if it takes 12 years to reach it.

5. The smaller the distillery, the more consistent the taste.
True□ False□

Curiously false. To achieve the same consistent taste in every blend, a master blender needs a wide range of individual flavours. One distillery, it seems, just doesn't provide enough variables. And variables—in local water, in climate, and in the effects these have in every step of whisky-making—help provide the flavour difference in individual whiskies. With 6 distilleries across Canada, we have the flexibility to produce this wide range of individual flavours. Then, we ship these blending whiskies back and forth between our distilleries so that every final blend is identical. True, it costs us money other distillers don't spend. But we feel it's money well spent for the consistent taste it gives to you.

6. Whisky is a taste you have to acquire.
True□ False□

It all depends on you and the whisky. Pour a little of your whisky as you would a liqueur. Note the aroma and how long it lingers. Sip slowly and savour the taste. Add water, soda, or ginger ale if you like, because it shouldn't be able to mask the flavour. Now try Seagram's V.O. Notice the difference? That's because V.O. is a balanced blend of as many as 120 whiskies. If it weren't carefully balanced, it wouldn't be a blend at all, but a mix. And with what you now know about whisky, a mix is not nearly good enough for you. Is it?

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Okamoto still refuses to express regret

TEL AVIV (JTA) –

Kozo Okamoto, the Japanese gunman who was sentenced to life imprisonment for his part in the May 30 Lydda Airport massacre, went berserk in his cell and was chained to his bed by his legs, prison officials reported. His hands are free, they added, and he is spending much of his time writing lengthy letters to his family. The letters are being sent to the Japanese Embassy for transmittal to Japan.

Max Kritzman, the killer's defence attorney, visited Okamoto, but Okamoto refused to talk to Tasuko Matsuo, the Japanese lawyer who came to Israel at the request of Okamoto's family. Later Okamoto agreed to see Matsuo. Israeli officials agreed to a meeting between Matsuo and Okamoto after the Israeli ambassador in Japan recommended such a meeting. Matsuo had been asked to persuade Okamoto to express regret at his part in the Lydda carnage.

Kritzman told Okamoto at the visit that if the gunman would express regret there would be a basis for an appeal against his life sentence but apparently Okamoto was adhering to his refusal to do so. Kritzman said after the meeting it was his impression that Okamoto had dropped his wish to commit suicide.

Abba Eban

'Serious political initiative'

JERUSALEM (JTA) –

Foreign Minister Abba Eban told the cabinet that Prime Minister Golda Meir's appeal to Egyptian President Anwar Sadat to enter immediate negotiations with Israel has been viewed in Western capitals as a serious political initiative. He added that Western countries felt that Israel had done well in pointing out to Egypt once more the advantages to be gained from a negotiated peace.

Eban declared on an army radio interview that he thought the United States had been surprised by President Sadat's ouster of Soviet advisors from Egypt. Eban rejected suggestions that the ouster was part of a prearranged agreement between the U.S. and the Soviet Union.

Eban said also that reports of renewed diplomatic ties between the U.S. and Iraq proved Israel's long-held contention that it was possible for the U.S. to build ties with the Arab world while continuing to support Israel. The conclusion, he said, was clear: "Those who say that tension between the United States and the Arab countries is not caused by America's support of Israel are right."

He said he had seen no change in U.S. policy toward Israel since the Soviet pullout from Egypt began, adding that while there was always "a theoretical possibility that the United States may change its policy, in practice I do not understand why it would want to change its policy."

Gift spurs on cancer research in Rehovot

NEW YORK (JTA) –

A $1.5 million gift for cancer research has been made to the Weizmann Institute of Science in Rehovot by Chicago industrialist Arnold R. Meyer, according to Abraham Feinberg, chairman of the American Committee for the Weizmann Institute of Science and chairman of the institute's board of governors.

Matched by Israeli government funds, the gift will enable the construction of a cancer study centre to be known as the Arnold R. Meyer Cancer Research Institute, Feinberg said.

Meyer, 55-year-old head of Arnold Meyer and Associates, a financial consulting firm, said he made the gift because "I was most impressed with the quality of the people at the Weizmann Institute, their work, their dedication and progress." He said that "if there is a cure for cancer, it might well result from Weizmann Institute research." Cancer research is presently conducted in four of Weizmann's departments: genetics, cell biology, chemical immunology and biodynamics.

(The Weizmann Institute announced in Rehovot it would establish a $2 million research institute in physical biology as a memorial to the late Professor Aharon Katzir, who was killed in the May 30 Lydda Airport massacre. An international committee headed by Nobel Prize laureate Manfred Eigen is to supervise the centre while Prof. Ephriam Katzir, brother of the late scientist, will head the centre's Israeli committee, institute officials said. Biological macromolecules, membrane structure and function, theoretical biology and other areas of research akin to the contributions of Prof. Katzir will be featured at the centre.)

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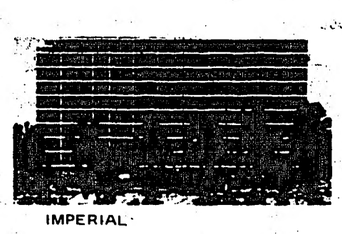
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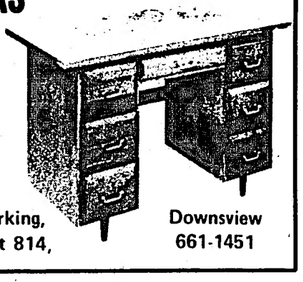

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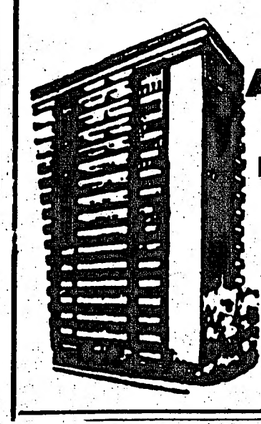

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The unveiling of a monument in memory of the late
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will take place Sunday, Aug. 13th, 1972 at 11:00 a.m. at Dawes Road Cemetery, Sons of Jacob Section.

CONDOLENCES

To Mr. Abe Futerman and children on the recent passing of Mrs. Futerman, devoted wife and loving mother.

From
Mr. & Mrs. M. J. Kay & Family
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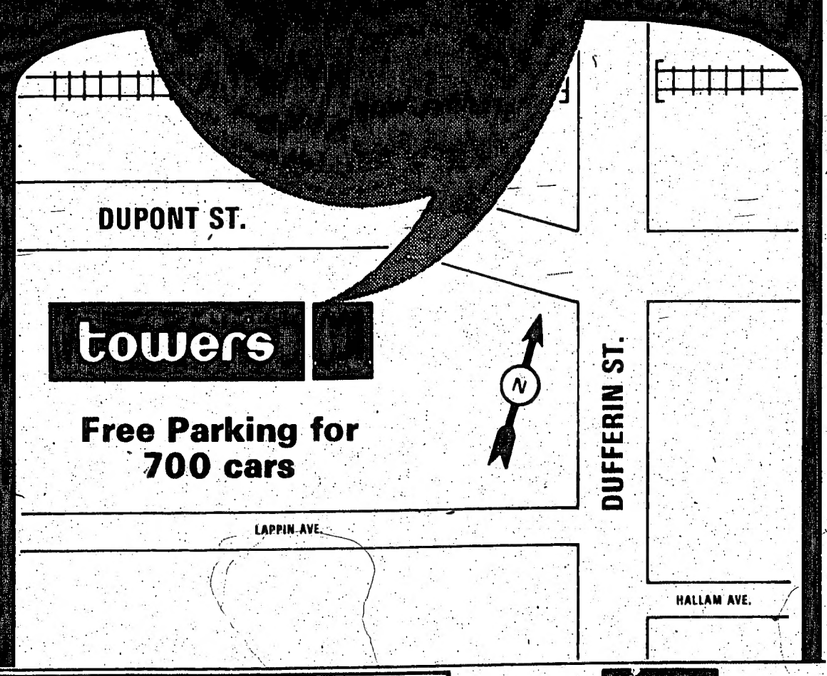

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Ontario-Yeshiva U. Dinner Aug. 22

Meyer W. Gasner

Samuel J. Sable

Joseph Tanenbaum

Dr. Jacob E. Goldman

The Canadian Friends of Yeshiva University-Ontario Region, the organization of area leaders in business and public life, educators, parents of students and alumni who identify with and support the goals of the institution, will join together on Tuesday, August 22, 1972, 6:15 p.m., at the Park Plaza Hotel, for the Yeshiva University Heritage Dinner.

The dinner marks more than four decades of close cooperation and shared achievement between Canadian Jewry and North America's first university established under Jewish auspices and the opening of local efforts on behalf of Yeshiva University's historic program of development for the years ahead, the Decade of Dedication.

The coordination of all arrangements for the dinner will be directed by three highly esteemed communal leaders who have long been at the forefront of the organization's activities, Meyer W. Gasner, honorary president, and Samuel J. Sable, who are chairmen of the event, and Joseph Tanenbaum, vice president, who is honorary chairman.

The main speaker on the program will be Dr. Jacob E. Goldman, senior vice president for research and development of the Xerox Corporation of Rochester, N.Y. A distinguished alumnus of Yeshiva University, Dr. Goldman was described in a recent *New York Times* feature article as a "brilliant physicist" and he is widely acknowledged to be one of the most influential leaders in modern industry.

In addition to a bachelor's degree from Yeshiva College, Dr. Goldman holds master's and Ph.D. degrees from the University of Pennsylvania. Before joining Xerox in 1968 Dr. Goldman held posts with the Westinghouse Corporation and with the Ford Motor Company where he was head of the scientific laboratory and initiated the early research on the all-electric auto. He was also on the faculty of the Carnegie Mellon University, where he headed the laboratory for magnetic research, was visiting Edwin Webster Professor at the Massachusetts Institute of Technology and chairman of the panel on noise abatement of the U.S. Department of Commerce.

Dr. Goldman has taken an important role in numerous professional societies and councils and has been active in Jewish educational affairs, serving on the Board of Overseers of Bar Ilan University, as a director of the American Technion Society, and as co-chairman of the Alumni Council, Yeshiva University's major volunteer advisory group.

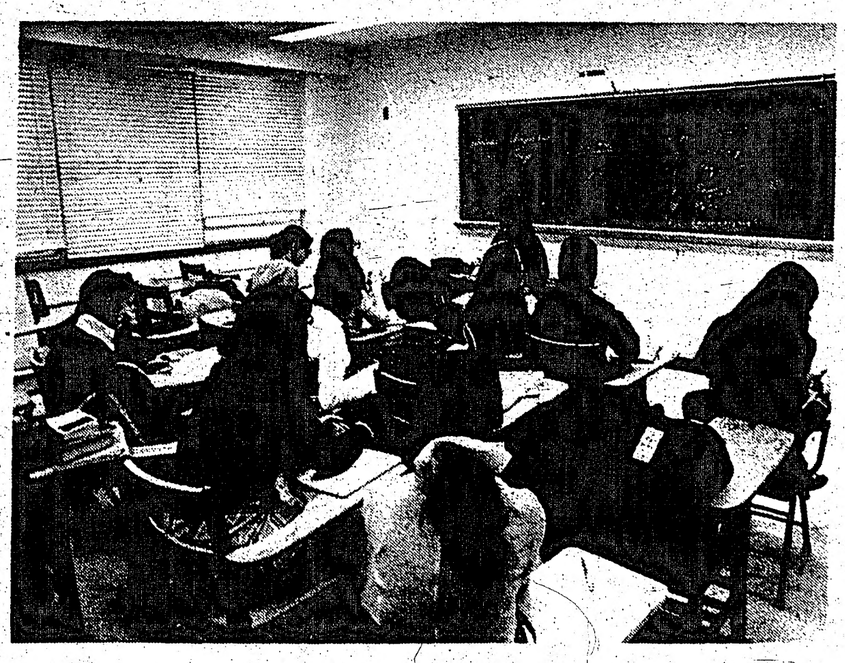
Among the many honors Dr. Goldman has received are the Kotel Hamaaravi Plaque of the Detroit Israel Bonds Organization, an honorary doctorate awarded to him by Yeshiva University in recognition of his outstanding professional and Jewish communal leadership, and the 1971 William Proctor Prize for Scientific Achievement of the American Association for the Advancement of Science.

In making known the plans for the Heritage Dinner, Meyer Gasner stated that the event "reflects a long tradition of active participation by the Canadian Jewish community in the University's efforts to advance the ideals of our Judaic heritage." "We may look back with pride," he said, "upon nearly a half-century of sustained encouragement and support which has influenced the institution's development from a small, struggling school to its current stature of world-renown."

Mr. Gasner emphasized that the relationship between Canadian Jewry and the University has been one of cooperation and intellectual exchange, noting that each year since 1928, when Canadian students joined the inaugural class of Yeshiva College, young men and women from Ontario and virtually every other Canadian province have sought out the unique opportunity provided by the University's dual program to combine liberal arts and professional studies with study of Judaic subjects.

Among the other examples of mutual benefits derived from the association, Mr. Gasner cited the Torah leadership seminars for teenagers and communal service programs conducted annually in Canada by the University,

Continued on page 8



YU Alumni Serve Canada

At its founding in 1886, Yeshiva *Eitz Chaim,* the forerunner of Yeshiva University, was the first school in North America to offer a combined program of Judaic and general studies. An experiment, *Eitz Chaim* was a tentative answer to a compelling question of the day: how to reconcile the study of Torah and the general education needed for advancement in American society.

The handful of immigrants who banded together, pooled their meager earnings and rented rooms in the dilapidated old building which housed the school's early classes at 47 East Broadway, in the heart of New York's old lower East Side, never dreamed of the magnitude of their effort. Poor peddlers, factory workers, shochtim, melamdim—they were parents whose urgent concern was the survival of their children. As they willingly struggled to provide food, shelter, and clothing to survive, so were they compelled to sacrifice still more to provide what was for them as religious Jews the primary essential—a Jewish education—a school which would protect their children from the powerful forces for assimilation which were drawing away so many of the young generation from traditional Jewish life. A school which could resolve the conflicting goals by offering, in addition to Jewish studies, lessons in subjects to prepare their youngsters to take advantage of the opportunities beckoning citizens of a free and democratic land.

The experiment proved to be a formula for survival, applied and reapplied in each generation. By holding fast to the commitment to Torah while innovating to meet new needs, the institution was able to respond to the new questions and conflicts facing students and the community in each subsequent era and to recognize ever broadening possibilities for development.

In the scope of its physical facilities, in the size of its student body and faculty, and in the profusion of its programs, the University today bears little resemblance to that *Eitz Chaim.* Yet, if historians have called Yeshiva University "the single greatest achievement of North American Jewry", it is because in its priorities the institution has remained unchanged from its earliest days. Its first concern in every decade since its inception has been the young men and women who have come from every corner of the globe to learn of their Judaic heritage while preparing for careers of service to contemporary society.

During the eighty-seven years that have passed since the first group of students began classes in a run-down tenement, nearly 10,000 alumni have gone on from the institution. Doctors, teachers, rabbis, nurses, sociologists, psychologists, businessmen, scientists, social workers and practitioners in a wide range of other fields, they have brought top-level skills coupled with special knowledge of and commitment to Judaic principles to communities throughout Canada, the U.S.A., Israel and other nations of the world, providing over the decades an unbroken chain of spiritual, educational and lay leadership for our people.

Concrete evidence of the sustained influence of Yeshiva University alumni within the communities in which they have made their homes is nowhere more readily apparent than in the Ontario region where, currently, nearly 100 YU graduates live and work.

An exemplary figure, Meyer Gasner, one of Canada's leading industrialists and one of its most revered communal leaders, attended the school in the early 20's of the century, during a period marked by innovative academic activity and intensive long-range planning which led to a major milestone in the institution's history, the opening in 1928 of the Main Center in Washington Heights, the first of four metropolitan campuses to be developed.

After completing his studies, Meyer Gasner moved to Canada, settled in Toronto, and began to forge an outstanding career in business which led him to the presidency of International Parts, Ltd. Throughout the course of his career, Mr. Gasner's philanthropic endeavors kept pace with his increasing commercial success. Over the years his deep concern for the educational, humanitarian and social advancement of his fellow Jews and his sympathy for the needs of all within the community have been stated and restated in dramatic deeds, in time offered, in continuous leadership at the helm of organized efforts.

To name just a few of the numerous affiliations he has maintained—he has served as vice president of the Canadian Jewish Congress and chairman of its Central Region, as president of the Toronto United Jewish Appeal and the United Jewish Welfare Fund of Toronto, chairman of the National Synagogue Council of Israel Bonds, a member of the board of governors of the New Mount Sinai Hospital, the Association of Hebrew Days Schools and the Jewish Home for the Aged, and as president and chairman of the board of Congregation Shaarei Shomayim of Toronto.

Currently the chairman of the forthcoming Yeshiva University Heritage Dinner, Mr. Gasner has been among the most dedicated workers on behalf of YU since his participation in the founding of the Canadian Friends of Yeshiva University more than forty years ago. As president and now honorary president of the organization, and as the first Canadian to serve on the Board of Trustees of the University, he has had a vital role in developing the support within Canada which has enabled the institution to advance its programs locally, as well as abroad.

Continued on page 8

Canadians at YU

Alumnus Meyer W. Gasner (left), the Toronto industrialist, joined fellow Canadian, Louis Rasminsky (right), the Ottawa economist and monetary specialist, in receiving honorary degrees at Yeshiva University's 1970 Commencement. They are shown with Ottawa's Hyman Bessin, a member of the University's Board of Trustees.

Three Toronto residents received B.A. degrees from Yeshiva University's Stern College for Women at the recent Commencement exercises. Shown with Dean David Mirsky are (left to right) Magda Grosz, Heidi Kranz, and Phyllis Gordon.

A group of rabbis who took part in a Toronto dinner for Yeshiva University several years ago. They are shown with guest speaker Dr. Moses D. Tendler (fifth from left), professor of biology and rosh yeshiva at Yeshiva University.

Contingents of Torontonians visiting Yeshiva University.

Two U. of Toronto Graduates on Yeshiva College Faculty

Two faculty members of Yeshiva College trace their academic beginnings to Toronto. Prof. Perez Posen, now marking his 25th year at the College, received his undergraduate degree at the University of Toronto and taught there from 1946-48. He is assistant professor of physics at Yeshiva College and advisor to pre-engineering students.

Dr. Paul Connolly, who joined the school in 1969, received his B.A. from the University of Toronto, receiving the Windle Medal and Governor General's Gold Medal for graduating first in the English honor program. Dr. Connolly has also served as a member of the Yeshiva College Senate, and is now director of academic counseling.

There is Only One Yeshiva University

Since its inception more than 85 years ago, the dynamic institution that has grown into today's multi-faceted Yeshiva University has been a unique and exciting adventure in educational innovation. Seeking to utilize the knowledge of Western civilization through the vast resources of a great American university, it also draws heavily on the 3,500-year culture of the Jewish people in an unprecedented effort to transmit this vibrant ethical and spiritual heritage.

* * *

Study of original sources is the basis of the program at the five undergraduate schools, three for men and two for women. In these relatively small schools, liberal arts and sciences curriculums are supplemented by intensive Jewish studies programs tailored to the backgrounds and needs of the individual student. Thus timeless values serve to guide and enrich his life, while he simultaneously acquires the skills and attitudes necessary to achieve distinction in a variety of fields.

* * *

As products of this unique education, men and women have gone on to the country's finest graduate schools–more than 90% of Yeshiva College alumni–and have made significant contributions in positions of professional, academic, government, and communal leadership.

* * *

Campus life is enhanced by extracurricular activities including publications, intercollegiate and intramural athletics, special interest clubs, and cultural events. Undergraduates practice self-governance through Student Councils, College Senates, and Dormitory Councils. Representation on University governing bodies and committees facilitates student participation in institutional policy making. A variety of guidance services, both personal and occupational, is available to all undergraduates.

* * *

The coeducational graduate schools offer master's, specialist's, and doctoral programs, as well as professional preparation in several fields. Among the areas of study are such general and Jewish fields as social work, medicine, mathematics, physics, chemistry, psychology, education, rabbinics, Talmud, and Near Eastern languages, literatures, and cultures. Interdisciplinary programs have been introduced, and curriculums are broadened and strengthened by the cooperation of leading educational, welfare, and health agencies. The University's New York City location provides unlimited opportunities for fieldwork together with manifold educational and cultural resources.

* * *

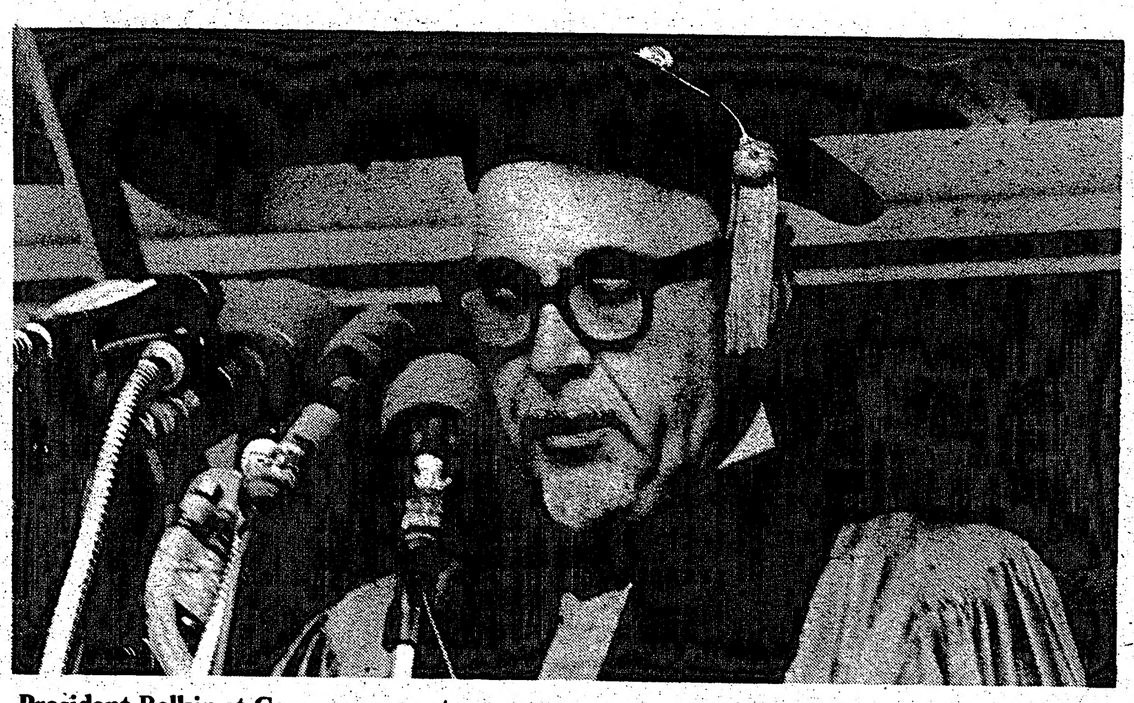
The University's role as a center of research is attested to by its ranking 39th among all institutions in government-supported research, as reported in a recent National Science Foundation survey. Faculty projects seek new knowledge in almost every area of human endeavor. Student participation in the research process is often encouraged.

* * *

The divisions of Yeshiva University include: *undergraduate schools for men*–Yeshiva College, Erna Michael College of Hebraic Studies, and James Striar School of General Jewish Studies; *for women*–Stern College for Women and the Teachers Institute for Women; *graduate schools and affiliates*–Belfer Graduate School of Science, Bernard Revel Graduate School, Harry Fischel School for Higher Jewish Studies, Ferkauf Graduate School of Humanities and Social Sciences, Wurzweiler School of Social Work, Albert Einstein College of Medicine, Sue Golding Graduate Division of Medical Sciences, Rabbi Isaac Elchanan Theological Seminary and the West Coast Teachers College.

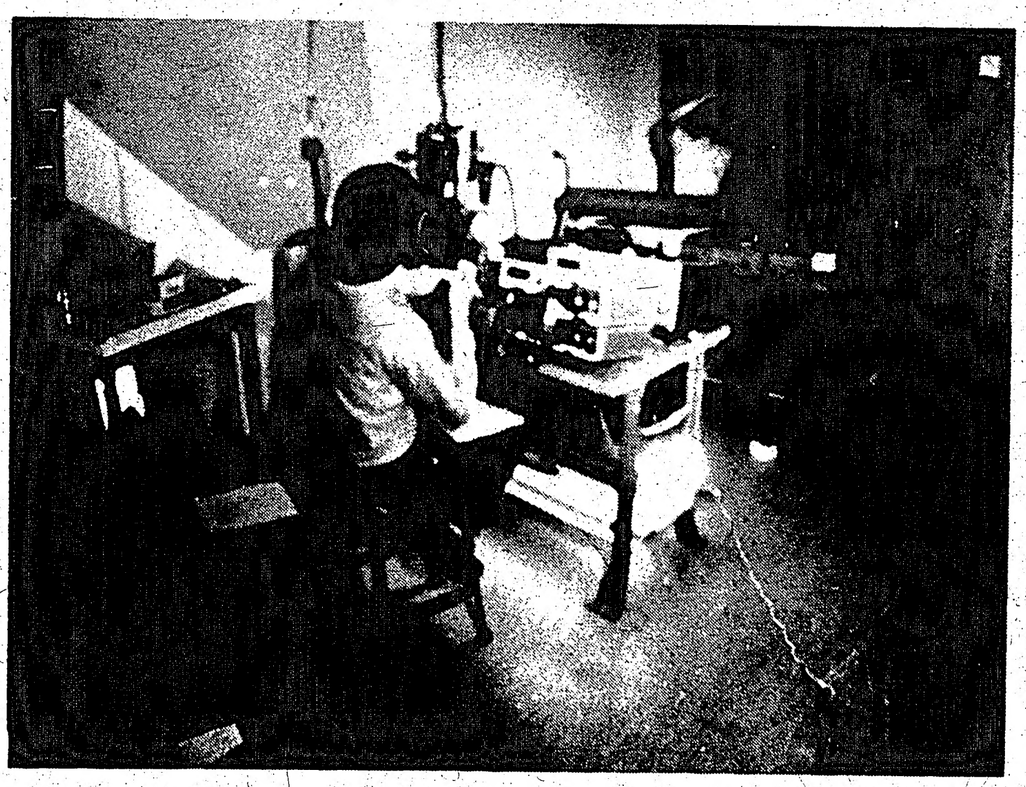
* * *

Dr. Samuel Belkin, distinguished scholar, author, and educator, has completed more than a quarter century as President. Under his leadership, the University has experienced its greatest development.



President Belkin at Commencement

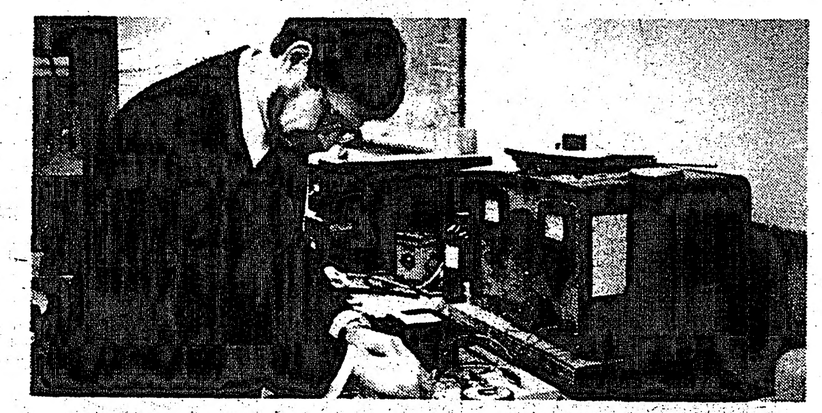
Celebrating Israel Independence Day



A Center for Advanced Research

Marking the Holocaust

Scenes on Campus



Major Landmarks in YU History

1886
Established:
Yeshiva Eitz Chaim

1896
Established:
Rabbi Isaac Elchanan Theological Seminary

1915
Inaugurated:
Dr. Bernard Revel, as president
Merged:
Rabbi Isaac Elchanan Theological Seminary
and Yeshiva Eitz Chaim

1916
Opened:
Talmudical Academy High School

1921
Absorbed:
Teachers Institute for Women

1928
Established:
Yeshiva College

1932
Graduated:
First Yeshiva College graduating class

1943
Elected:
Dr. Samuel Belkin, as president

1945
University Status granted
Established:
Harry Fischel School of
of Higher Jewish Studies
Institute of Mathematics

1952
Established:
Teachers Institute for Women

1954
Established:
Stern College for Women

1955
Established:
Albert Einstein College of Medicine

1957
Established:
Wurzweiler School of Social Work
Graduate School of Education
Sue Golding Graduate Division of Medical Sciences
Constructed:
Leah and Joseph Rubin Residence Hall

1960
Established:
Belfer Graduate School of Science

1962
Constructed:
Sol and Hilda Furst Hall

1964
Constructed:
Morris and Celia Morgenstern Residence Hall

1965
Established:
Albert Einstein College Hospital
Building Acquisitions:
Graduate Center
Stern College Residence Hall

1966
Established:
Ferkauf Graduate School of Humanities and
Social Sciences
Israel Rogosin Center for Ethics and Human Values
Erna Michael College of Hebraic Studies

1968
Constructed:
Mendel Gottesman Library
Science Center for Belfer Graduate School of Science
Rose F. Kennedy Center for Mental Retardation
and Human Development

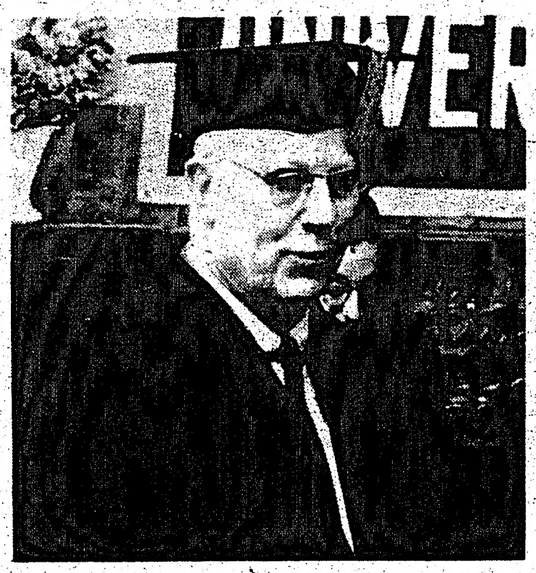
A Magnet for the High and Mighty

Albert Einstein

Zalman Shazar,

Levi Eshkol

David Ben Gurion & Rabbi J. B. Soloveitchik



Former Chief Justice Earl Warren

Jack Kennedy

Robert Kennedy

Lyndon B. Johnson

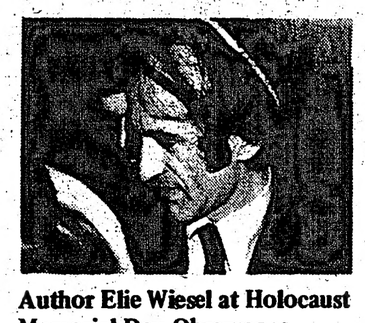
Richard Nixon

George McGovern

In the Mainstream

Prime Minister Golda Meir

Ruth Alexandrovich Averbach and her husband Isay, Russian immigrants



Author Elie Wiesel at Holocaust Memorial Day Observance

Jerusalem's Mayor Teddy Kollek

Dr. Nahum Goldmann, president, World Jewish Congress

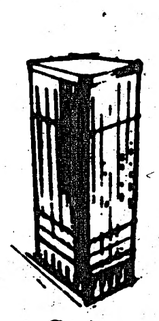
Israel's Consul General David Rivlin

Dr. Salo Baron, Prof. emeritus of Jewish history literature, and institutions, Columbia U.

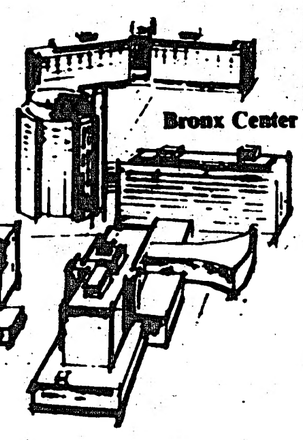
Rabbi Shlomo Goren, Chief Rabbi of Tel Aviv

Classroom-administration building for Stern College for Women and Teachers Institute for Women

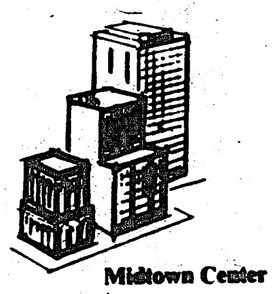
Home of Ferkauf Graduate School and Wurzweiler School of Social Work



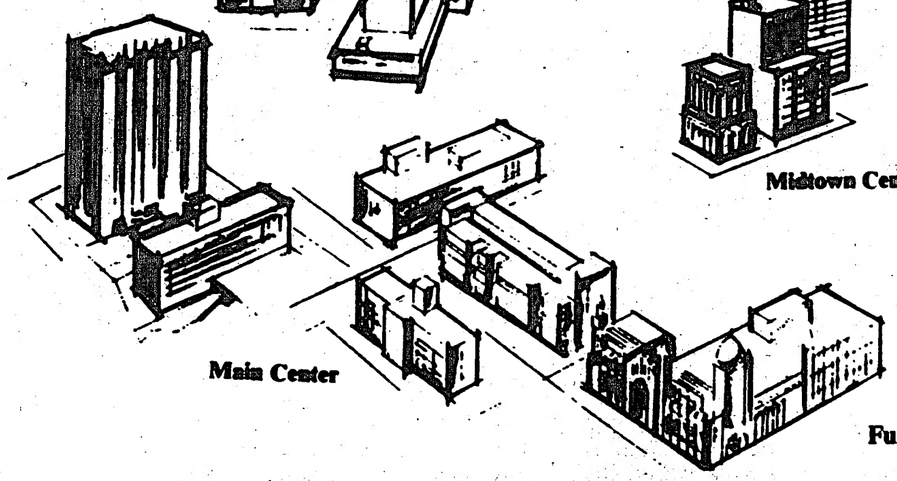
Graduate Center



Bronx Center

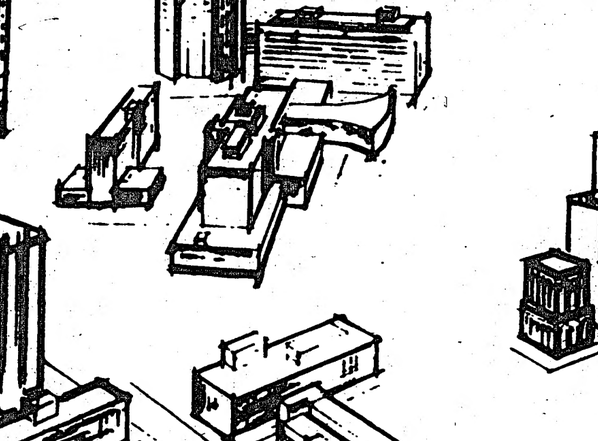


Midtown Center

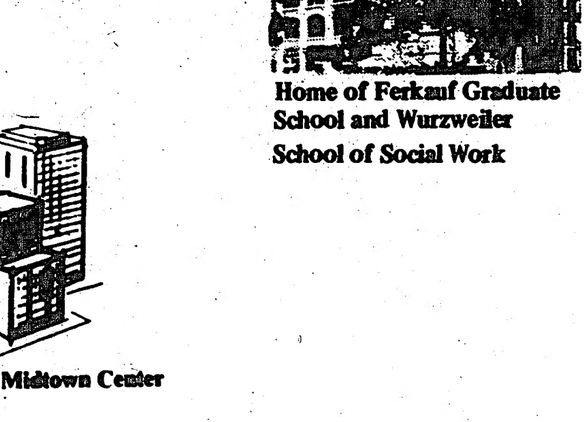


Main Center

Furst Hall, classroom-administration building

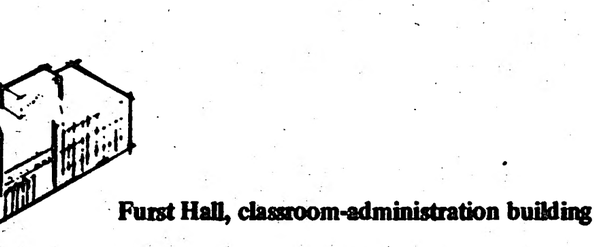


Leah and Joseph Rubin Residence Hall

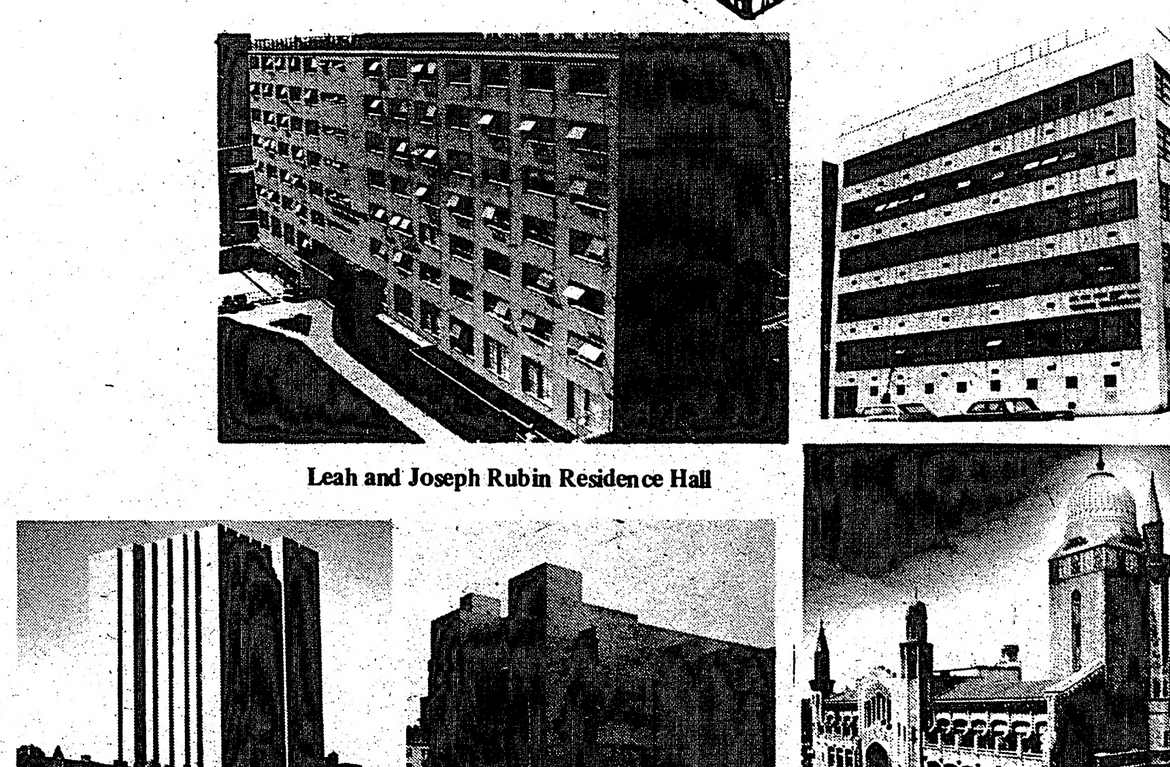


Science Center for Belfer Graduate School of Science

Mendel Gottesman Library



Original Main Building



Albert Einstein College of Medicine

Facts and Figures

SCHOOLS AND AFFILIATES

5 undergraduate schools, 9 graduate schools and affiliates

ENROLLMENT

7,000 men and women from all parts of the United States and the provinces of Canada, recent arrivals from the Soviet Union, immigrants from Poland, students from Israel, Europe, Latin America, Asia and Africa

FACULTY

1,500 – among them, the foremost scholars of this generation

ALUMNI

10,000 men and women who have returned to communities throughout the United States, Canada, and abroad to provide leadership as rabbis, teachers and administrators in colleges and day schools, as heads of Jewish organizations, and as key leaders in many other professional fields

ACADEMIC PROGRAMS

Undergraduate liberal arts and Jewish studies programs; graduate curriculums in the natural, social and health sciences, the humanities, and Jewish and Near Eastern studies

RESEARCH

$25,000,000 in continuing grants for research in such vital fields as the natural sciences, psychology, sociology, medicine, and the humanities

SERVICE

The community serving in such areas as patient care, youth work, urban problems, adult education, guidance, and inservice training in the fields of human behavior and education

PLANT

$100,000,000 plant at four centers in Manhattan and the Bronx; dormitory and dining facilities at the Main, Midtown, and Bronx Centers

LIBRARIES

Six libraries with 568,000 volumes, periodicals and special collections on all branches of learning

PUBLICATIONS

Scholarly journals, pamphlets, books related to numerous areas of intellectual endeavor

Torontonian Heads Alumni Association

The link between Toronto and Yeshiva University is clearly seen in the career of Dr. Bernard Rosensweig. A native Torontonian, he is a graduate of Harbord Collegiate. After receiving a B.A. and ordination at Yeshiva University, he returned to Toronto where he held pulpits at Bais Yehuda Congregation and Congregation Shaarei Tefilah for 18 years. He also lectured at Toronto's Teacher's College.

Now a spiritual leader in Queens who was recently elected vice president of the Rabbinical Council of America, he maintains close ties with his alma mater. He serves as president of the Alumni Association of Bernard Revel Graduate School-Harry Fischel School for Higher Jewish Studies.

From a Decade of Achievement to a Decade of Dedication

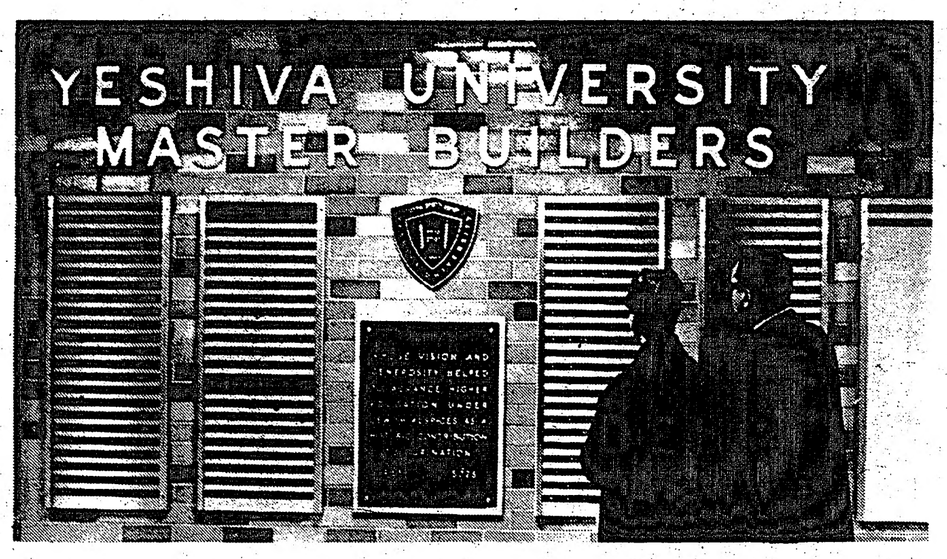
In the annals of Yeshiva University, the Master Builders will endure always as an especially honored and distinguished company.

A Yeshiva University City is a reality only because the Master Builders dedicated themselves to its achievement. As leaders they have given substantially of their resources to the physical and academic growth of YU, and more, have rallied the support of their friends, associates and communities.

A decade ago Chief Justice Earl Warren and Senator Jacob K. Javits joined with the Master Builders to initiate the Blueprint for Expansion in the Sixties, which unfolded on the Main Campus with the successive additions of Rubin Residence Hall, Furst Hall, Danciger Campus, Morgenstern Residence Hall, Mendel Gottesman Library, and Science Center for Belfer Graduate School of Science, in all, the constellation now constituting *Yeshiva University City* .... *the focal center* of a concurrently developed complex including Albert Einstein College of Medicine and Hospital in the Bronx, Stern College for Women at the Midtown Center, and the Graduate Center housing Ferkauf Graduate School of Humanities and Social Sciences and Wurzweiler School of Social Work. Under Dr. Belkin's guidance, it has been a decade of unprecedented accomplishment, with Yeshiva University now standing unique among institutions as the world's largest center of Torah study and as a major center of higher education. The leadership epitomized by the Master Builders has been translated not only into buildings and programs but even more significantly into the education of more leaders, as represented by the some 10,000 YU alumni enriching and strengthening Jewish communities throughout the land. Increasing this body of leadership now becomes the central mission of YU's traditional commitment to the American Jewish community.

The Dedication of Yeshiva University City climaxed a decade of achievement and heralded an incoming Decade of Dedication to the Jewish community and the nation, a period in which the main thrust is the enrichment of the Jewish Studies Program by the establishment of professorial chairs, institutes, lecture series, research and publication projects, fellowships, scholarships, and curricula attuned to the growing needs of the Jewish community.

Just as the postwar growth, and in particular the Blueprint for Expansion in the Sixties, expressed YU's role in resurgent Judaism's response to the Holocaust, so does the decade of Dedication represent the continuation of that role in a new epoch .... in times when the State of Israel strives for peace and security, Soviet Jewry aspires to liberation, and Jewish consciousness grows ever stronger in the land, especially among the yough. In this historical context, YU's Decade of Dedication is conceived with a special concentration on the education of leadership in the span of the next ten years ... a decade in which many more names will join those already honored in perpetuity on the Master Builders Wall as Yeshiva University fulfills itself in the great Judaic tradition of the love of learning.



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as of July 1972

Yeshiva U. Dinner Aug. 22 *Continued from page 1*

and spoke of the vast numbers of Yeshiva University alumni serving in Canada as rabbis, teachers, administrators in day schools and colleges, and as heads of Jewish organizations and as key leaders in many other fields.

The University, which begins its 87th academic year this fall, is embarking upon the Decade of Dedication, a long-range program of development in which the institution will endeavor to reinforce and expand its academic resources and research efforts to answer the new major challenges facing contemporary society in the areas of medicine and science, urban, environmental and educational affairs, Jewish intellectual and communal experience.

"The Heritage Dinner," said Mr. Gasner, "will be our opportunity to renew our traditional commitment to the goals of Yeshiva University at a most significant moment in its history, as it enters a phase of development which promises to bring far-reaching benefit to Jewry here and in Israel, and to our fellowmen of all creeds."

Aiding in the coordination of plans for the dinner is a rabbinic committee which includes Rabbis Meyer Berglas, Moses Burak, Gedaliah Felder, Morton Green, Henry Hoschander, Larry Langer, Marcus Ochs, Albert Pappenheim, Gunther Plaut, Mark Sorels, and Irwin Witty. The members of the honorary dinner committee are: Steven Berger, Abe Bleeman, Sam Bojman, Mannie Brown, Senator David Croll, Sam Faivish, Joel Fink, Joe Firestone, Dr. Joe Fortinsky, David Freiman, Hon. Phil Givens QC, Bert Godfrey, Ernie Goldberger, Bill Gordon, Wilfred Gordon QC, Hon. Allan Grossman, Dr. Ralph Halpert, Syd Harris QC, Harold Hertzman, Nat Hurwich, Morris Kaufman, Joe Kleinstein, Murray Koffler, Meyer Lebovic, Nat Lieberman, Lou Lockshin, Lou Moses, Dave Newman, Henry Rakowski, Joseph Rosenthal, Kurt Rothschild, Morris Rubenstein, Dave Satok, Jack Schwartz, Sam Shainhouse, J. Richard Shiff QC, Saul Sigler, Harry Silbert, Nachman Sokol, Wolfe Szydlow, Joe Wagman, Wayne Tanenbaum, E. Werner, and Ray D. Wolfe.

YU Alumni Serve Canada *Continued from page 2*

Virtually every organization with which Mr. Gasner has been associated has singled him out for special recognition, as has his alma mater. In 1962 he received the coveted Yeshiva University Heritage Award for voluntary leadership; in 1970 he received its highest accolade, an honorary doctorate, conferred upon him at the University's 39th annual Commencement, held in New York City. In the course of a most successful professional career and distinguished career in communal life, Meyer Gasner has given fullest expression to the goal of combined commitment to personal achievement and to service on behalf of others which Yeshiva University has sought to evoke in each new generation of students.

Rabbi Irwin E. Witty, a native of New York City and an alumnus of two divisions of the University, is actively contributing his energies to the promotion of the Jewish cultural life of the community as director of Toronto's Board of Jewish Education. To this key post Rabbi Witty has brought vast knowledge and experience, gained both in academic studies and in activities within the field. After receiving a bachelor's degree cum laude from Yeshiva College, Rabbi Witty studied law at N.Y.U., history at Columbia, and philosophy at Temple, and returned to Yeshiva University to complete preparation for rabbinic ordination in 1960 from its Rabbi Isaac Elchanan Theological Seminary. Before assuming his current position, Rabbi Witty served in Winnipeg as spiritual leader and principal of the Bet Hamidrash Ashkenazi, as principal of the Talmud Torah Day School, and as principal and administrator of the Maimonides College; and in Philadelphia, Pa., as rabbi and principal of Congregation Adath Zion, as chairman of the Hebrew department and teacher of Hebrew and history at the Akiba Academy, and as principal of the Cyrus Adler Hebrew High School. A member of many professional Jewish educational organizations, Rabbi Witty is also a well-known author who has published articles and reviews in Hebrew and English in literary and professional publications.

An example of alumni leadership in a third area of endeavor essential to the preservation of a dynamic Jewish community is Rabbi Henry Hoschander, newly appointed spiritual leader of Toronto's Congregation Shaarei Shomayim. Rabbi Hoschander follows esteemed former spiritual leaders Rabbi Walter Wurzburger and Rabbi Emanuel Forman, also alumni. A mathematics major during his undergraduate years at Yeshiva College, from which he graduated in 1949, Rabbi Hoschander completed studies for rabbinic ordination at the Rabbi Isaac Elchanan Theological Seminary in 1950. While in his first position as spiritual leader on Congregation B'nai Israel of Northampton, Mass., he studied for a master of science degree in Counseling and Guidance at the University of Massachusetts. At the present time he is finishing course work for a Ph.D. in education at the University of Rochester.

For the past sixteen years Rabbi Hoschander has served as spiritual leader of Congregation Beth Shalom of Rochester, N.Y., the state's largest orthodox congregation, beyond the New York City limits. During his period of service there, Rabbi Hoschander earned highest regard within the synagogue and far beyond for his outstanding guidance. He is credited with having brought the synagogue to new prominence and influence within the community, vastly increasing the breadth of its religious, educational and cultural programs. In recognition of his achievements he was voted life tenure by the membership. Equally respected by his professional colleagues and fellow communal leaders, Rabbi Hoschander has been appointed to high office in many major organizations, among them, the Rochester Board of Rabbis, of which he was president, the Rabbinical Council of America, the Anti-Defamation League of B'nai B'rith, the Israel Bonds Dinner Committee for Greater Rochester, the Religious Zionists of America, the War Memorial Commission of Rochester and the Public Safety Commission of Rochester. He has also served as director of the Hillel Foundation of the University of Rochester, as lecturer in ethics at Nazareth College, as chaplain of Rochester's Police and Fire Department, as editor of the Rabbinical Council Manual and other organizational publications. His book of commentary on *Ethics of the Fathers* is to be published shortly.

Were space permitting, many others might be cited, for Meyer Gasner, Rabbi Irwin Witty, and Rabbi Hoschander are representative of the caliber of leadership and quality of commitment among the many alumni, not only in Toronto, but in cities throughout Ontario and other provinces.

From the time that Meyer Gasner entered the school, to the period when Rabbi Witty and Rabbi Hoschander were students, to the present time and the graduation of the most recent Toronto alumna, Phyliss Gordon, who received a B.A. degree from Stern College in June and is currently traveling in Israel, YU has passed through many stages of growth. A vast institution, whose multi-faceted programs of research, scholarship and service reach out to answer the intellectual and physical needs of modern men of all creeds, Yeshiva University, through its alumni, is still today as it was in 1886, an *Eitz Chaim*, a Tree of Life for the Jewish community, the chief resource for the manpower to perpetuate its ageless ideals and guide its ongoing progress.

This supplement is sponsored by Ontario friends of Yeshiva University.

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